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ABSTRACT

This curriculum guide provides teachers with materials on African-American history and culture that include some of the most recent scholarship in the field. The activities and resources assembled do not constitute a comprehensive treatment of African-American history, but they do examine many topics within that history. The volume encompasses six themes: (1) "The African Homeland"; (2) "Nile Valley Civilizations"; (3) "African Empires and Village Societies"; (4) "Africans in the Americas"; (5) "The Struggle for Human Rights"; and (6) "Present and Future." Each theme section opens with background information for the teacher and then lists major ideas and the performance objectives for the theme. Learning activities for each theme provide a development section. Corresponding activity sheets can be duplicated for students and used as the basis for class discussion. The activity sheets contain materials of various types, such as photographs, maps, and other visual aids. A list of suggested readings for teachers contains 114 items. (SLD)

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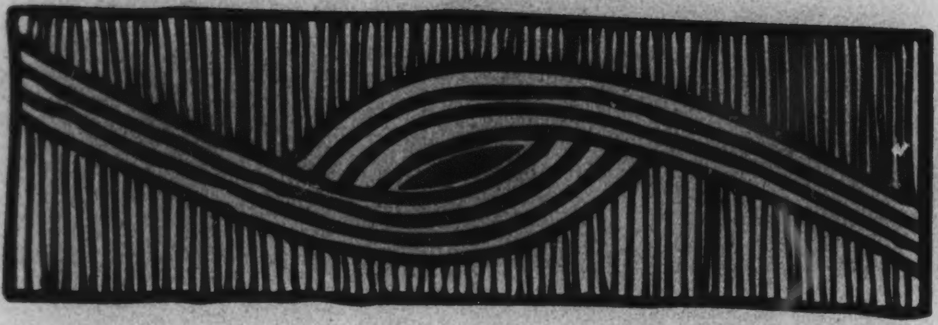
AFRICAN-AMERICAN HERITAGE



A RESOURCE GUIDE FOR TEACHERS

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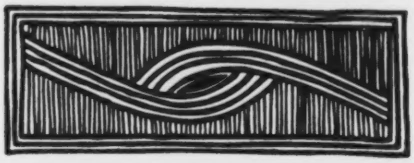

A RESOURCE GUIDE FOR TEACHERS

GRADES 6-8

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FOREWORD

New York City is a multicultural community like no other in the world. Living, working, and attending school here has many cultural benefits, but also entails certain responsibilities, including the need not only to be aware of one's own cultural identity, but also to understand and appreciate the cultures of others. To help meet the challenge of cultivating this responsibility in its students, the Board of Education of the City of New York has developed this draft edition of *African-American Heritage: A Resource Guide for Teachers*.

The need to understand the rich African inheritance is especially acute today. Many aspects of African-American history have been distorted, leaving some people of all backgrounds generally uninformed or misinformed. This lack of accurate information continues to perpetuate the cycle of racial bias, prejudice, and discrimination.

This curriculum guide provides teachers with materials on African-American history and culture that include some of the most recent scholarship in the field. While the activities and resources presented here do not constitute a comprehensive treatment of African-American history, they do examine many important periods, events, and topics within that history and suggest areas for further study.

African-American Heritage: A Resource Guide for Teachers has been published to present historical and educational issues in a proper perspective. It is also intended to inspire all students to learn more about African-American history and culture, as well as to encourage the further investigation of other heritages. With the help of these materials, students and teachers will discover the kinship of all humankind and the necessity of understanding, cooperation, and peace.

ACKNOWLEDGMENTS

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Beryle Banfield, Metro Center, New York University
Herbert Boyd, College of New Rochelle
Lloyd Bromberg, Director of Social Studies, Division of Instruction
  and Professional Development
Eugenia Clarke, Teacher (Retired)
Booker T. Coleman, Community School District 9
Michael Hooper, Community School District 16
Audrey Hubbard, JHS 265
Florence Jackson, Former Community Assistant Superintendent
Christopher Moore, Consultant
Donald Smith, Baruch College, City University of New York

The contributions of the following writers are also gratefully acknowledged:

Audrey Hubbard, JHS 265
Florence Jackson, former Community Assistant Superintendent
Alaire Mitchell, Assistant Director (Retired), Office of Instructional Publications
Sania Andrea Metzker, Teacher (Retired)
Christopher Moore, Consultant

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This guide was prepared for publication by the Office of Instructional Publications, Nicholas A. Aiello, Ph.D., Director; Regina Paleski, Copy Chief; and Kent Beaty, Supervisor of Production Administration.

INTRODUCTION

This draft edition of *African-American Heritage: A Resource Guide for Teachers* has been developed as a component of the curriculum for grades 6-8 mandated by the New York State Education Department. Activities and resources contained in this guide can be integrated into the mandated study of Africa in grade 6, and into the study of United States and New York State history in grades 7 and 8.

This guide's treatment of the history of Americans of African ancestry is not a comprehensive one; however, it does present a number of significant topics and spans a period of time from prehistory to the present. For a much more comprehensive treatment of the enslavement period, and of African-American resistance to enslavement and racism, see the Board of Education curriculum guide entitled *Grades 7 and 8 United States and New York State History: A Multicultural Perspective.*

African-American Heritage comprises six themes: "The African Homeland," "Nile Valley Civilizations," "African Empires and Village Societies," "Africans in the Americas," "The Struggle for Human Rights" and "Present and Future." Each theme begins with background information for the teacher, then lists major ideas and performance objectives for the theme.

Learning activities in each theme provide a development section directed to the teacher and corresponding activity sheets, which can be duplicated for students and used as the basis of class discussion. The learning activities incorporate or suggest a variety of instructional strategies, including cooperative learning, role playing, and decision making. The activity sheets contain materials of various types interesting to students, including photographs, maps, graphs, readings from historical documents, dialogues, newspaper articles, and biographical sketches. Each learning activity also suggests follow-up activities for students.

Finally, a teachers' suggested reading list follows the themes. Although this list has been prepared primarily for teachers, it can be used, at the teacher's discretion, by students who wish to broaden their knowledge of relevant topics by doing further research.

Comments and suggestions pertaining to this guide are welcome and may be directed to the Office of Multicultural Education, Room 611, 131 Livingston Street, Brooklyn, NY 11201.

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THEME A
THE AFRICAN HOMELAND

TEACHER BACKGROUND

Most anthropologists and archaeologists today agree that humankind originated in Africa. Until very recently, however, the Western scientific community rejected this idea, which Charles Darwin suggested in *The Descent of Man* in 1871, in favor of the theory that Asia, specifically the area in and around the Indonesian island of Java, is the birthplace of the human species.

As a result of the work of several dedicated scholars, the evidence of humankind's African origins eventually became too strong to deny. The process of uncovering this evidence and persuasively presenting it, however, took nearly half a century. It began in 1924, when Josephine Salmons, a student of the noted scientist Raymond A. Dart, was searching for primate fossils in South Africa. Instead she found remains of an early ancestor of humankind that dated from approximately one million B.C. Dart verified the discovery, which greatly predated previous samples. This discovery, like Darwin's contention, was ridiculed and rejected by the general scientific community as late as 1955.

The painstaking and tenacious work of the Leakey family and their native Kenyan researchers at the Olduvai Gorge in the Great Rift Valley of eastern Africa finally provided overwhelming evidence of the African origin of humans. The team discovered over 600 specimens of the oldest fossil remains of early humans. These fossils were preserved in the volcanic ash that filled valleys as the earth's crust shifted and mountains were lifted. Perhaps the most important of these was a skull found by Bernard Nyeneo, an African member of the Leakey team, in 1972.

Although much remains to be learned, and several academic controversies continue concerning specific details of these early ancestors, the broad outline of early human history has become increasingly clear. Based on existing evidence, most scholars today agree that:

- As recently as six million B.C., there were only Africans. That is, the only ancestors of humans alive today lived on the African continent.
- Sometime between 500,000 and 400,000 B.C., Africans began to migrate across the Sahara and along the Nile and ultimately to other parts of the world.
- Isolation and environmental differences worked to produce differing physical characteristics among migrating groups.

MAJOR IDEAS

- Twentieth-century archaeological discoveries in Ethiopia, Kenya, Uganda, Tanzania, and southern Africa indicate that humankind originated in Africa.
- Over millions of years the descendants of the first humans spread out from Africa to the other continents.

PERFORMANCE OBJECTIVES

Students will be able to:

- discuss evidence that indicates humankind's originating in Africa.
- assess the evidence that supports Africa as humankind's birthplace.
- interpret a map that depicts the spread of humankind's ancestors from Africa to the other continents.

LEARNING ACTIVITY 1

Recent evidence indicates that the ancestors of modern human beings originated in Africa more than 3.5 million years ago. Fossil evidence from Ethiopia, Kenya, Uganda, Tanzania, and southern Africa indicates that the ancestors of humans first became bipedal and began using tools in Africa, and then migrated to the other continents.

DEVELOPMENT

- Ask students to imagine that they want to find out about people who lived long, long ago, but who left no written records. What would they do?
- Among their responses, students will probably include "digging" for artifacts, remains, or fossils. If they do not know, tell students that scientists called archaeologists study the lives of ancient peoples by digging for artifacts, etc.
- Tell students that Africa has been the site of many investigations by archaeologists that have yielded important discoveries.
- Distribute Activity Sheet 1, "Africa: Birthplace of Humankind?" Have students enact the dialogue and complete the exercises. Then have students explain their answers to the following questions:
  - — What does this dialogue tell us about the origins of humankind?
  - — What evidence did the Leakeys and Donald Johanson find to support the theory that humankind originated in Africa?
  - — Why would Richard Leakey point to the map of archaeological sites to support his opinion about humankind's origins?
  - — Why have archaeologists sometimes been called "history detectives"?
  - — How important is the search for humankind's origins?
  - — How do you think people around the world reacted to the discoveries of the Leakey family and Donald Johanson? Explain.
  - — Do you believe that archaeologists have unearthed enough evidence to prove that Africa is the birthplace of humankind? Why or why not?

FOLLOW-UP ACTIVITIES

Students can:

- pretend that they are members of the teams working with the Leakeys or with Donald Johanson at the time of their discoveries. They can write a letter to a friend giving their reactions to these discoveries.
- write newspaper articles about the archaeological discoveries pointing to humankind's beginnings in Africa.
- create a bulletin board charting the evolution of humankind and featuring archaeological discoveries in Africa.
- visit the Hall of Human Biology, the newest permanent exhibition at the American Museum of Natural History on Central Park West. One of the dioramas in the exhibition shows "Lucy" making the 3.5-million-year-old footprints that were found in Laetoli, Tanzania. (See photo below.)

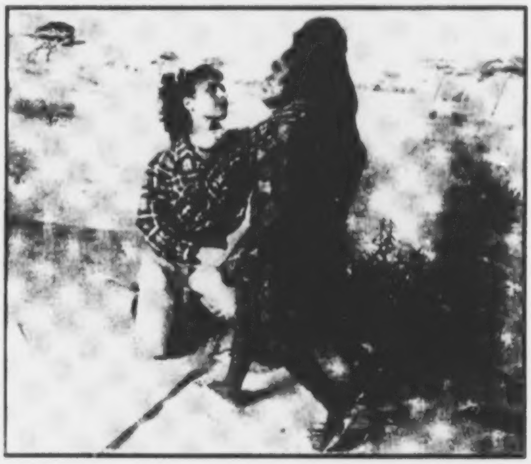

FIGURE A-2: Cathy Leone of the American Museum of National History works on the "Lucy" diorama.

ACTIVITY SHEET 1

AFRICA: BIRTHPLACE OF HUMANKIND?

Mary Leakey, her son Richard, and Donald Johanson are three of the most famous archaeologists who have worked in Africa. An interview with them might proceed as follows:

Interviewer: It is a privilege to talk with three of the most notable archaeologists to have made major discoveries in Africa. Dr. Mary Leakey, will you tell us about your findings?

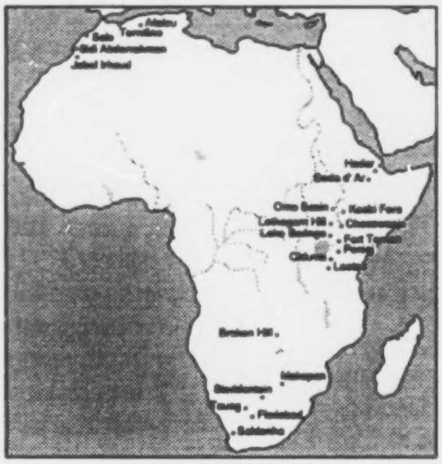

FIGURE A-3

Mary Leakey: In 1959, after working at Olduvai Gorge in northern Tanzania [see map] for almost thirty years, my late husband Louis and I made a startling discovery. While digging one morning, I found two teeth and part of a skull. When we studied the fossils, we concluded that we had discovered the fragments of a hominid, or human-like individual, that lived about 1.8 million years ago. We called our discovery Zinjanthropus (East Africa Man). Zinjanthropus belongs to the same hominid species that Raymond Dart first found in South Africa in the 1920s. Within a year of my discovery, my husband found the skull of *Homo habilis*, a tool-using hominid, two million years old, and a direct ancestor of our species.

Interviewer: Richard Leakey, growing up as the child of two archaeologists certainly did not discourage you from becoming one yourself. Please tell us about your work.

Richard Leakey: Archaeology is hard, tedious work, but what could be more exciting than to discover where we actually come from? In 1972, Bernard Nyeneo, a Kenyan member of my research team, found the broken pieces of a skull resembling that of modern man. It was the skull of a big-brained *Homo habilis* (skillful man) — a human ancestor two million years old. We knew it was *Homo habilis* because the Kenyan site also yielded many stone tools, believed to be the oldest known artifacts made by hominids.

Interviewer: Donald Johanson, don't you date your discovery, "Lucy," to an even earlier time than Richard Leakey's *Homo habilis*? Why did you name her "Lucy"?

Donald Johanson: Yes, in 1974, I discovered a three-million-year-old skeleton that was forty percent intact. The minute we found her, my partner and I knew she was the most complete, best-preserved skeleton of any erect-walking human ancestor that had yet been found. We named her "Lucy" from the Beatles' song, "Lucy in the Sky with Diamonds," which we listened to at our campsite that night.

Interviewer: Mary Leakey, tell us about your most recent discoveries at Olduvai Gorge.

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Mary Leakey: In 1978, in Laetoli, Tanzania, we found fossil footprints left by two adults and a child (perhaps a family) pressed into volcanic ash more than 3.5 million years ago. It is the closest we have come to discovering the ancestors of our species. They walked upright on two legs in a human manner, but they weren't fully human.

Interviewer: Where do each of you think human beings first appeared on earth?

Richard Leakey: I believe that the archaeological evidence overwhelmingly points to Africa as the birthplace of humankind. The very oldest human-like fossils ever found were found in East Africa. [The map at top of Activity Sheet shows the main sites where remains of hominids have been found.]

Mary Leakey: Like most experts today, I would have to agree that the ancestors of humans first became two-footed and began using tools in Africa.

Johanson: But all of the evidence isn't in yet. Archaeologists have determined that hominids lived in East Africa 3.5 million years ago. But geologists tell us that at that time Africa and Arabia were connected. Important fossils are still being uncovered in China. There is a site in Shanghai province that might be 1.8 million years old, the same age as Olduvai. It is possible that human evolution took place in a band from Africa through Arabia to India and China. But I, too, tend to believe that Africa will continue to provide us with the fossils that will answer all our questions.

EXERCISE 1

Now is your chance to respond to the same question asked of the Leakeys and Johanson.

Interviewer: Where do you think human beings originated on earth? Explain your opinion.

_______________ : ____

Your name

____

____

____

____

EXERCISE 2

Put yourself in the role of Donald Johanson. You have just discovered the skeleton below, which you named "Lucy." What have you learned from each of the bones? Draw a line from each bone (labeled in Column A) to what has been learned from that part of the skeleton (Column B).

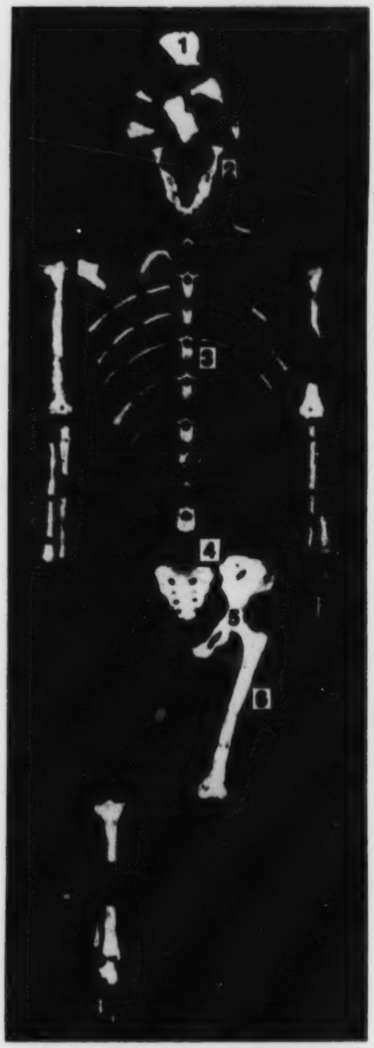

FIGURE A-5

COLUMN A
WHAT WAS FOUND

- ❶ Bits of skull
- ❷ Wisdom teeth worn from chewing
- ❸ Vertebrae deformed
- ❹ One complete pelvic bone and sacrum
- ❺ Weight-bearing part of hip socket is fairly small
- ❻ Femur only 12 inches long

COLUMN B
WHAT WAS LEARNED

- Lucy was an adult, perhaps 25-30 years old.
- Lucy weighed probably 50 pounds.
- Lucy had arthritis or another ailment — a sign of age.
- Since pelvic opening is always larger in females to allow childbirth, this identifies skeleton as female.
- Lucy's entire skull was the size of a softball; one can only guess brain size, perhaps one fourth that of a human. Lucy was either a direct ancestor of humankind or a primitive relative.
- Lucy was no more than 4 feet tall. She walked erect on two legs — a hominid (erect-walking primate).

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LEARNING ACTIVITY 2

Around a million and a half years ago, a new subspecies of human developed in eastern Africa. The first traces of fire, found in a site in the Kenyan Rift Valley, date back to the same period. This new kind of human was called *Homo erectus*. Several features of human nature developed in the species *Homo erectus*: gait, hand skills, social structure and language. Skeletal remains of *Homo erectus* have been found from China to southern Europe. Most scholars believe that *Homo erectus* originated in Africa and very gradually migrated to Asia and Europe, adapting to the environment as he moved. Although the exact migratory routes are unknown, fossil remains indicate likely patterns.

DEVELOPMENT

- Have students brainstorm answers to the question, "If humankind did originate in Africa, how do we explain the peopling of the other continents, including the Americas?"
- Distribute Activity Sheet 2, "The Origin and Spread of Humankind." Have students examine the map, complete the exercise, and explain their answers to the following questions:
  - — What do we learn from this activity sheet?
  - — How does this map indicate that humankind spread to Asia? to Europe? to the Americas?
  - — How have the discoveries of human remains around the world helped archaeologists to chart the most likely pattern of human expansion?
  - — If you were an archaeologist, how would you react to a new discovery of human remains somewhere in the world?
  - — How could a new discovery change scholars' beliefs about the origins and spread of humankind?

FOLLOW-UP ACTIVITIES

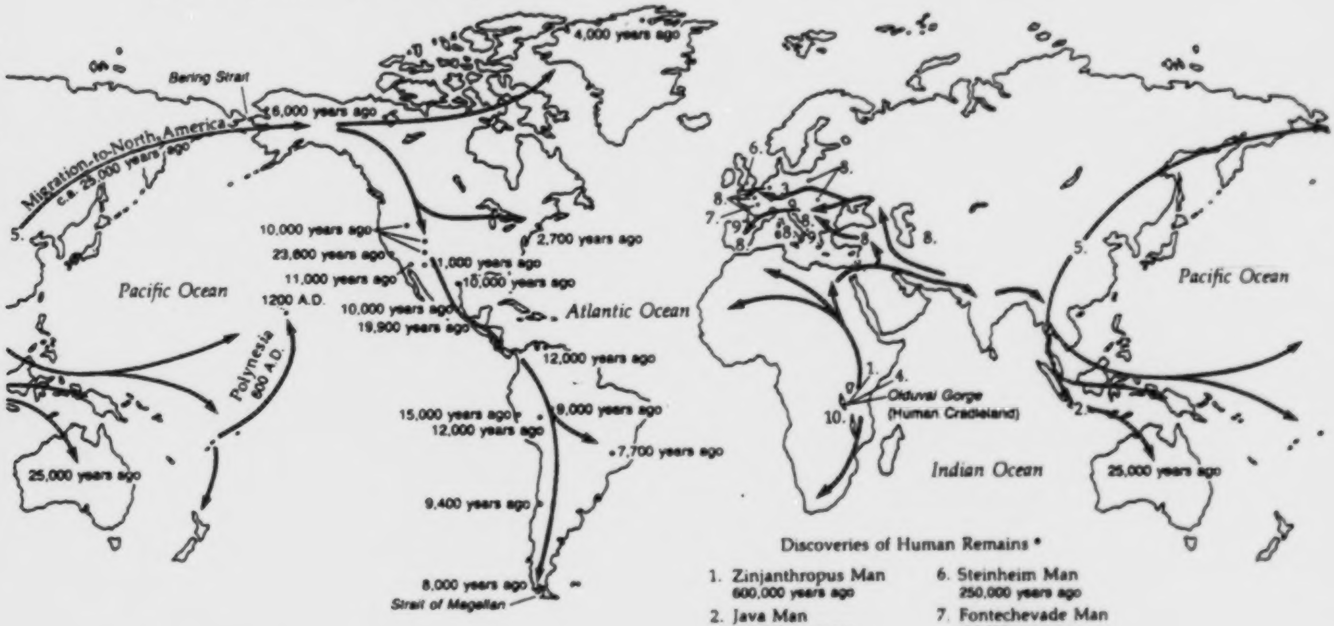
Students can:

- research and report on one of the discoveries of human remains charted on the map.
- examine pictures of Olmec artifacts (from southern Mexico) that suggest the existence of African people in the Americas long before Christopher Columbus's arrival.
- listen to an archaeologist, or a college student studying archaeology, who could be asked to speak to the class about this very exciting field of science. Students should prepare questions for the guest speaker beforehand.

ACTIVITY SHEET 2

THE ORIGIN AND SPREAD OF HUMANKIND

Although the exact routes of migration are not known, the arrows on the map below suggest a possible pattern of human expansion.


4,000 years ago
Bering Strait
26,000 years ago
Migration-to-North America
c.a. 25,000 years ago
5.
10,000 years ago
23,600 years ago
11,000 years ago
1200 A.D.
11,000 years ago
10,000 years ago
2,700 years ago
10,000 years ago
19,900 years ago
Pacific Ocean
Atlantic Ocean
Polynesia 600 A.D.
12,000 years ago
15,000 years ago
12,000 years ago
9,000 years ago
7,700 years ago
25,000 years ago
9,400 years ago
8,000 years ago
Strait of Magellan
6.
8.
7.
9
3
8
1.
4.
Olduvai Gorge (Human Cradleland)
10.
Indian Ocean
2.
5.
Pacific Ocean
25,000 years ago

Discoveries of Human Remains *

1. Zinjanthropus Man 600,000 years ago
2. Java Man 500,000 years ago
3. Heidelberg Man 500,000-300,000 years ago
4. Chellean Man 400,000 years ago
5. Peking Man 360,000 years ago
6. Steinheim Man 250,000 years ago
7. Fontechevade Man 150,000 years ago
8. Neanderthal Man 50-100,000 years ago
9. Cro-Magnon Man 28,000-14,000 years ago
10. Rhodesian Man 23,000 years ago

• Discoveries of Artifacts or Human Remains (in America)

Exact routes of migration are not known; arrows merely suggest possible pattern of human expansion.

* Note: "Lucy," also found in East Africa, has been dated at 3.5 million years —much earlier than Zinjanthropus Man.

FIGURE A-7

EXERCISE

1. Where were the earliest known human remains discovered? ______________________
2. How old are the next-to-earliest human remains? ______________________
3. On which continent was Cro-Magnon Man discovered? ______________________
4. Which strait is believed to have been used by people to migrate from Asia into the Americas?

____

5. What conclusions can you draw from this map about the origins and spread of humankind?

____

____

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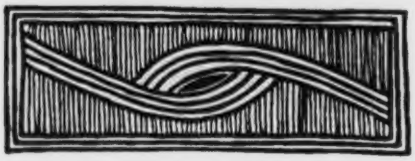
THEME B

NILE VALLEY CIVILIZATIONS



TEACHER BACKGROUND

Scientists believe that the earliest civilizations began to emerge during the Neolithic period, when the earth began to grow warmer, glaciers covering much of the earth melted, and human beings became less nomadic, learned to farm, and invented better tools. Cities followed. In Africa, the Neolithic period began around 10,000 B.C.

It is not surprising that the earliest African civilizations emerged on the banks of the Nile River, an important source of water for vast stretches of land with little rainfall. The White Nile flows more than 4000 miles from the Luvironza River in Burundi, leaving rich silt (alluvial soil) as it flows north through Rwanda, Uganda, Sudan, and finally into Egypt (also known as Kemet). The Blue Nile flows north from Ethiopia. African peoples began farming in the Nile Valley about 4000 B.C. and, sometime before 3000 B.C., pharonic civilization began to emerge.

Recently, evidence has been gathered that indicates the earliest developments in Egypt derived from African peoples of the Nile Valley. Until 60 years ago, the connections between Egypt and Nubia to the south remained largely unexplored. Today a large body of scholarship focuses on Nubia and the Kushite empire. Based on this research, the following concepts form a logical and cohesive theory.

- Earlier forms of Egyptian architecture, science, religion, art, and writing were present in the older Nubian culture. As the noted Egyptologist Jean Vercoutter has said, "Egypt was African in its way of writing, in its culture, and in its way of thinking."
- Nubia had a form of pharonic civilization predating Egypt's. In the excavations in 1967 at Qustul, a city in Lower Nubia on the border between present-day Egypt and Sudan, tombs of kings were found indicating that Nubian kings participated with the kings of Upper (southern) Egypt to form a "unified culture" before the first Egyptian dynasty.
- Diodorus of Sicily, a first-century B.C. historian, stated that the Ethiopians (a term referring to color and accepted now as meaning Nubians or Kushites) were believed to be the "first of all men" and that Egypt was their colony.
- The symbolic animals of Egypt included animals native to the tropical regions. Also, there are gods related to thunder and rain and a text that describes a severe storm. "The sky melts into water, where the heavens speak and the earth trembles," says the pyramid of Unas. Since there is little rain in Egypt, this text is cited as evidence of Egypt's Nubian roots.
- Many Egyptian temple rituals involved facing south, which is interpreted as showing the importance of the land of the ancestors.
- African cultures often practiced a form of matrilineal descent that passed inheritance to the chief's sister's son. There are certain remnants of this custom in Egyptian culture, according to records of marriages and descent. Moreover, Egyptian Pharaohs frequently married Nubians, a fact that supports the theory

that Egypt's rulers turned to Nubia to legitimize their rule.

- New studies of the cities of Napata and Meroë have brought to light the unique culture of the Kushite empire as well as Egypt's influence on Kush. Meroë, for example, developed its own form of writing, which has still not been deciphered. There are sites in these two cities that promise a rich yield of information if they can be excavated. Understanding how Napata and Meroë influenced the rest of Africa is critical for the future development of African history.

The history of Egypt and Nubia is highly complex and spans thousands of years. But the recognition of the continuity of African civilization from the Nile Valley of 4000 B.C. to the United States of the present day is an important part of the heritage of African-American students. Such recognition is long overdue.

MAJOR IDEAS

- Africa enjoyed a long and rich history before the era of European exploration and conquest.
- Ancient Egypt was not only a geographic part of the African continent but an integral part of its cultural structure as well.
- The relationship between Egypt and Nubia was long and complex.

PERFORMANCE OBJECTIVES

Students will be able to:

- identify the civilizations of the Nile Valley.
- draw conclusions about daily life in ancient Egypt.
- compare and contrast the Egyptian creation story with other stories of creation.
- discuss the moral and religious beliefs of the Egyptians.
- analyze evidence of the close connection between Nubia and Egypt.

LEARNING ACTIVITY 1

By about 4000 B.C., a settled and fairly dense population lived in the lower Nile Valley. About 2850 B.C., a prince of Upper Egypt named Menes conquered Lower Egypt and united the two parts into one kingdom, with its capital city at Memphis. This unification marked the beginning of the Old Kingdom. Menes and his successors were Egypt's first dynasty. During the Old Kingdom, Egyptian civilization reached its height with the development of new farming methods, the emergence of religious beliefs, the development of hieroglyphic writing, the building of the great pyramids, and the creation of beautifully worked sculpture and art.

DEVELOPMENT

- Draw a pyramid on the chalkboard and ask the class what it suggests to them. You may want to chart a semantic map of students' answers.
- Explain that Egypt is the most well-known civilization of the Nile Valley because more work has been done to discover Egypt's history.
- Write the words Nubia, Kush, and Aksum on the chalkboard and ask students what they know about these societies. Explain that they, like Egypt, were ancient civilizations of the Nile Valley, developed by Africans. Nubia was Egypt's neighbor to the south. Kush was a Nubian kingdom that was at its height around 800 B.C. The kingdom of Aksum arose in the 400s B.C. south of Kush in what is today Ethiopia. Work on discovering the histories of Nubia, Kush, and Aksum is just beginning.
- Distribute Activity Sheet 1, "Nile Valley Map." Have students examine the map and complete the exercise. Have them explain their answers to the following questions:
  - — What information does the map show?
  - — How do you explain the fact that several civilizations developed along the Nile?
  - — How would the cataracts of the Nile affect travel on the river? How do you suppose the difficulties of travel were overcome? (There were caravan routes along the river banks as well.)
  - — Where might the people in the Nile Valley have come from?
  - — Where might the Egyptians have come from?
- Explain that until 60 years ago, scholars paid little attention to the connections between the Egyptians and the people of Nubia. Today, new research strongly suggests that the ancient Egyptians had their roots in Nubia.
- Divide the class into six groups. Distribute one of the activity sheets entitled, "A Mosaic of Ancient Egypt 1, 2, and 3" (1B, 1C, 1D respectively) to each group (so that each sheet will be used by two groups). Have them examine the pictures on the sheet and complete the exercise.
- Have a spokesperson from each group present the group's findings to the class. Have students explain their answers to the following questions:
  - — What did you learn from this activity about daily life in Egypt?
  - — What did you learn about how the Egyptians met their need for food?
  - — What did you learn about Egyptian government?
  - — What do the pictures tell us about Egyptian religion?
  - — What do the pictures tell us about Egyptian arts?
  - — What evidence is there that the ancient Egyptians had a written language?
  - — Is it important to determine if Egyptian civilization was mainly created by Nubians? Why or why not?
  - — What else would you like to find out about life in ancient Egypt?

FOLLOW-UP ACTIVITIES

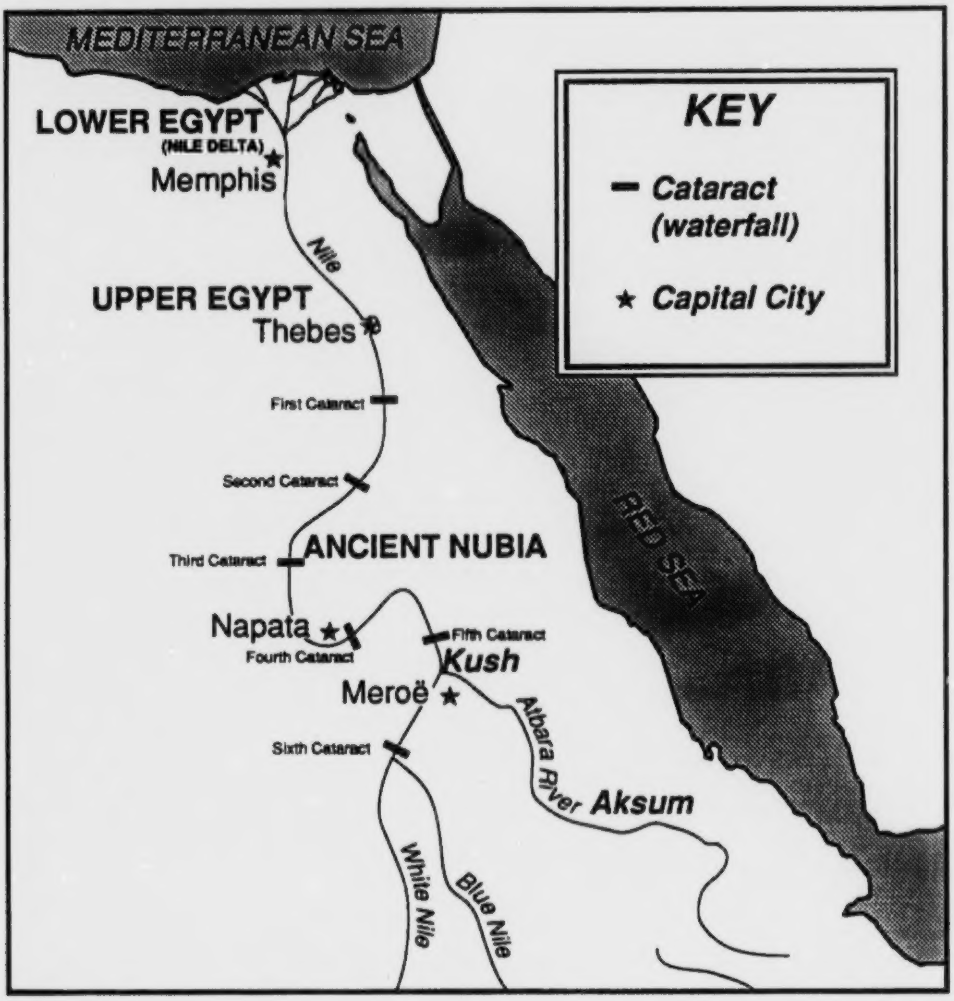
Students can:

- research the lives and accomplishments of some of the most famous pharaohs and queens, e.g., Hatshepsut, Ramses, Nefertiti, and Imhotep. This information can then be used to create posters, bulletin board displays, a "magazine special feature" on ancient Egypt, dialogues, etc.
- write an essay on the nature of writing history books. Because we gain much of our knowledge from books, students should explore how the biases of writers can affect the knowledge of future generations. They can explain in a short essay, giving examples, and conclude with their ideas on how to correct misinformation or omissions.
- examine the process by which European explorers mapped the continent of Africa, including numbering and naming. For example, the Nile cataracts were numbered by Europeans as they explored from the mouth of the river (the Delta) south to its source. Have students number the Nile cataracts as they think Africans would have, then explain their numbering method in writing.

ACTIVITY SHEET 1A

NILE VALLEY MAP

The map below shows the major civilizations that developed in the Nile Valley.


MEDITERRANEAN SEA
LOWER EGYPT
(NILE DELTA)
Memphis
Nile
UPPER EGYPT
Thebes
First Cataract
Second Cataract
Third Cataract
ANCIENT NUBIA
Napata
Fourth Cataract
Fifth Cataract
Kush
Meroë
Sixth Cataract
Atbara River
Aksum
White Nile
Blue Nile
RED SEA
KEY
▬ Cataract (waterfall)
★ Capital City

EXERCISE

- Name a capital city of Upper Egypt. ______________________________
- Name a capital city of Lower Egypt. ______________________________
- Which was a capital city of the Kushite empire? ______________________________
- Name a capital city of Ethiopia. ______________________________
- Which Nile River cataract separated Egypt from Nubia? ______________________________
- Into which sea does the Nile River flow? ______________________________

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ACTIVITY SHEET 1B

A MOSAIC OF ANCIENT EGYPT (1)

FIGURE B-6.1: This painting from a tomb shows a child drawing water from the Nile with the shaduf (a basket on a pole).

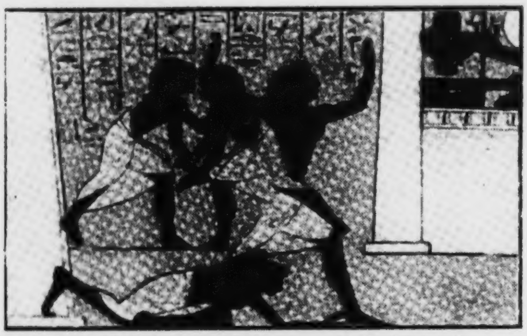

FIGURE B-6.2: A wrestling match is shown in sequence with the winner emerging and raising his arms in victory.

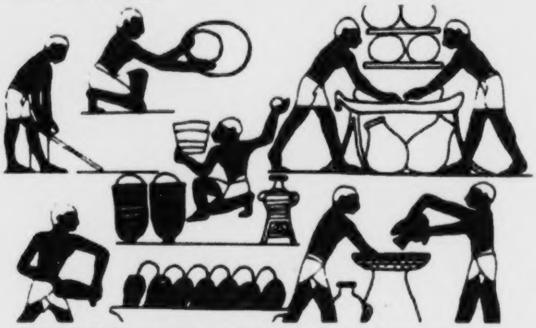

FIGURE B-6.3: This picture story shows men making pottery.

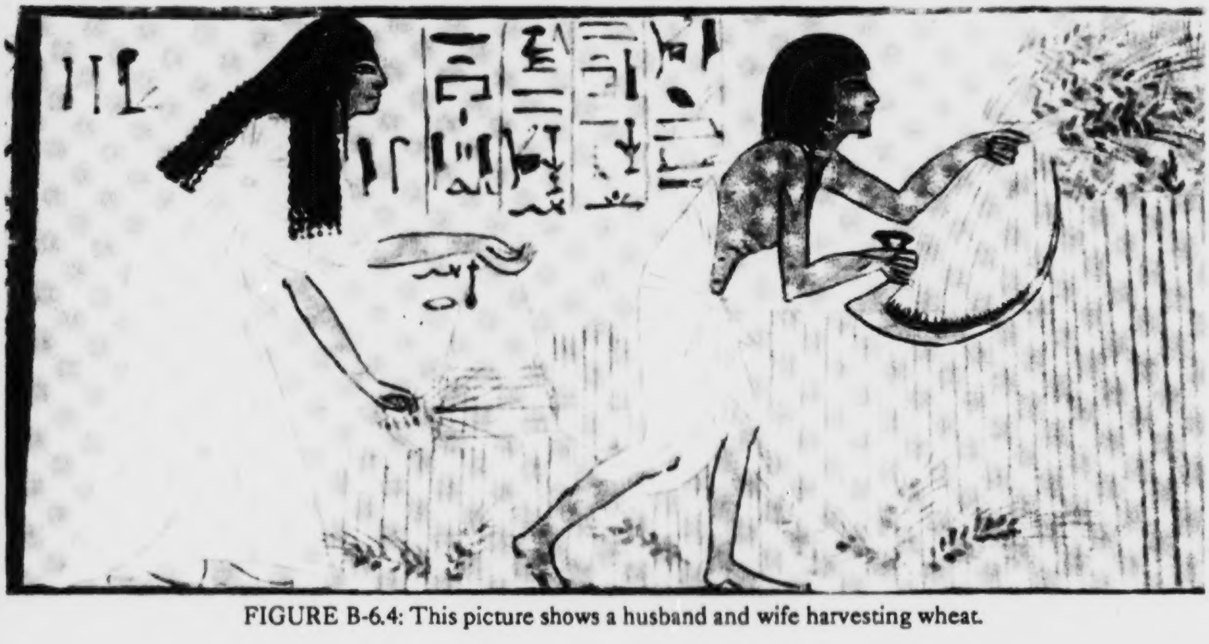

FIGURE B-6.4: This picture shows a husband and wife harvesting wheat.

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ACTIVITY SHEET 1B CONTINUED

EXERCISE

Circle the numbers of the statements that can be made based on the information in the pictures. Explain one of the statements whose number you circled.

1. The Egyptians had pets.
2. The Egyptians were fierce fighters.
3. The women and men worked together.
4. The Egyptians engaged in competitive sports.
5. The Egyptians were skilled artisans.

Statement's number and explanation: ______________________________

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ACTIVITY SHEET 1C

A MOSAIC OF ANCIENT EGYPT (2)

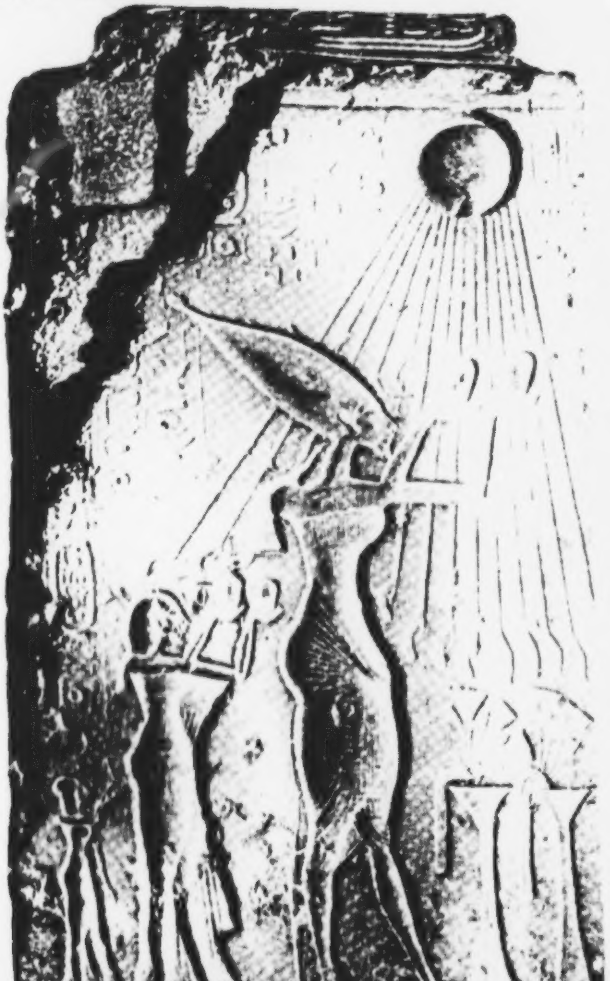

FIGURE B-8.1: The Pharaoh Akhenaton, his queen Nefertiti, and their daughter Merytaten are pictured worshipping the sun god Aton.

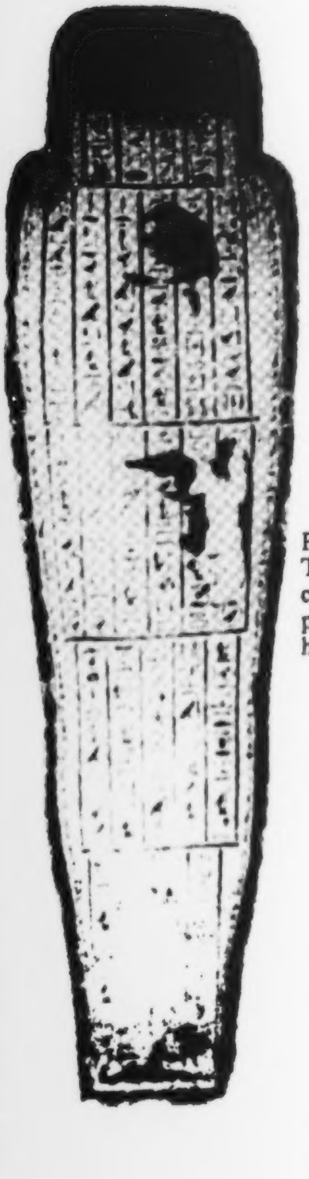

FIGURE B-8.2: The bottom part of a coffin contains picture writing or hieroglyphs.

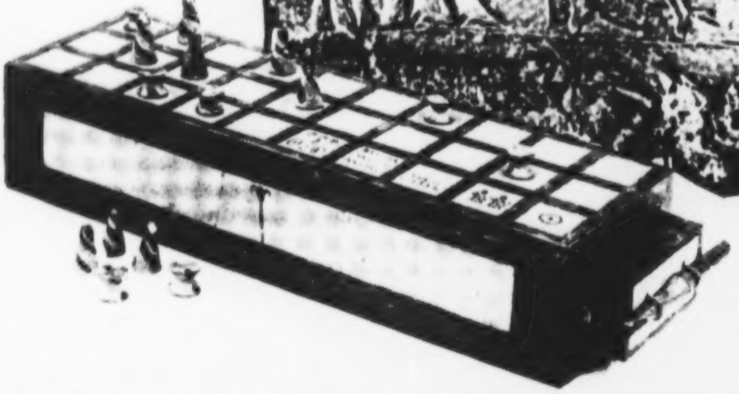

FIGURE B-8.3: This box is both a game board and a container for holding the pieces to play the game.

ACTIVITY SHEET 1C CONTINUED

EXERCISE

Circle the numbers of the statements that can be made based on the information in the pictures. Explain one of the statements whose number you circled.

1. The Egyptians played games similar to checkers or chess.
2. The sun was important in the Egyptian religion.
3. Taking care of the bodies of the dead was important to the Egyptians.
4. Egyptians had a system of picture writing or hieroglyphics.

Statement's number and explanation: ______________________________

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ACTIVITY SHEET 1D

A MOSAIC OF ANCIENT EGYPT (3)

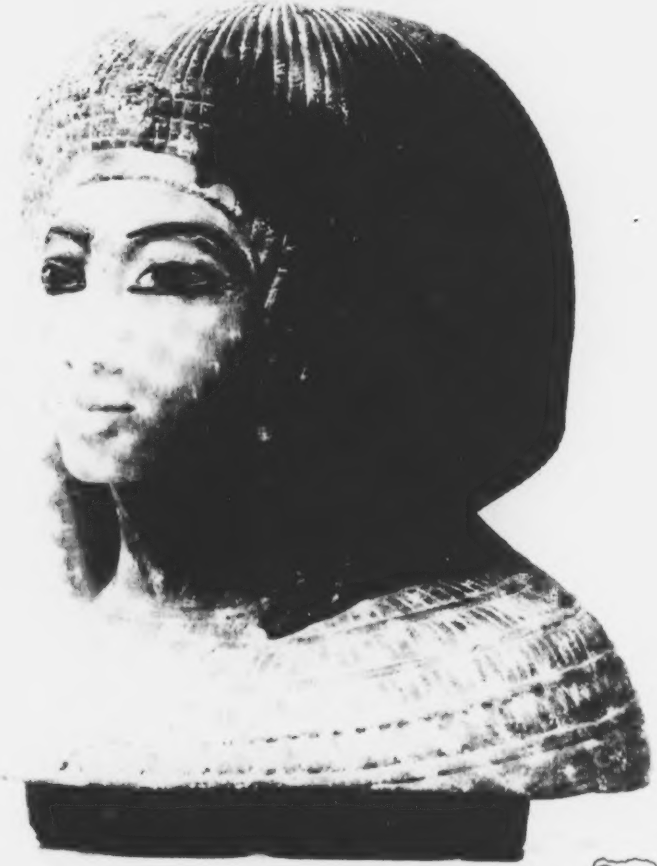

FIGURE B-10.1: This bust of Princess Merytaten is actually a lid to a jar.

FIGURE B-10.2: The following is a selection from a poem from ancient Egypt.

> The love of the beloved is
> on the far bank;
> The river lies between,
> and a crocodile lurks
> on the sand bank.
> But I go into the water,
> and I wade through
> the waves.
> And my heart is strong in
> the flood.
> The water is like land to
> my feet, the love of
> her protects me.
> It makes a water-magic for
> me!

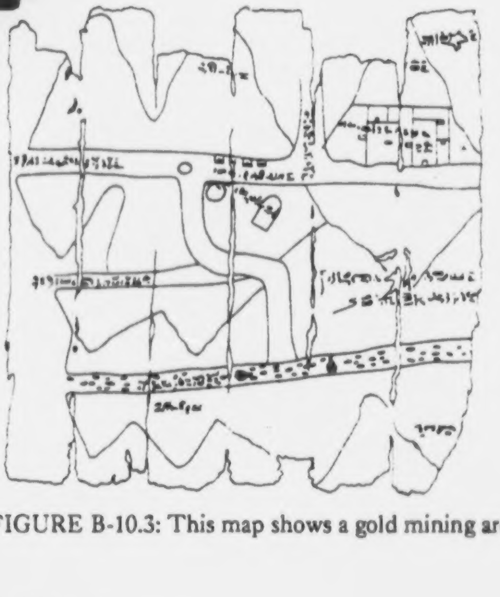

FIGURE B-10.3: This map shows a gold mining area.

EXERCISE

Circle the numbers of the statements that can be made based on the information in the pictures or the poem. Explain one of the statements whose number you circled.

1. The Egyptians were excellent sculptors.
2. The Egyptians felt love very much like we do today.
3. The Egyptians worshipped many different gods.
4. The Egyptians planted crops.

Statement's number and explanation: ______________________________

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____

LEARNING ACTIVITY 2

Egypt was the land of many gods. At least 700 different gods have been identified. Each city had its own special gods and goddesses and these changed with time, merging with those of other areas or other peoples. One god or goddess could take on the roles or functions of others. Also one god might have many names. For example, there were names for the sun god at different stages of the daily journey. The god associated with the sun was worshiped as Re or Ra or also as Amun. In the time of the Pharaoh Akhenaton a new symbol was created, the Aton, which stood for the one creator god. The Pharaoh and his queen, Nefertiti, ordered the worship of Aton as the only god throughout Egypt. However, it was an enforced religion and when the rulers died, their son Tutankamen, who was only a boy, was not able to continue to enforce the universal worship of Aton. Egypt returned to the worship of Amun and other gods.

Some scholars have cited passages from the Egyptian Book of the Dead which speak of the one creator god as evidence that Egypt had a foundation of monotheism from the beginning of its civilization and that the other gods were regarded as manifestations of the one creator god.

Egyptian gods were often represented by particular animals or a part of an animal. Egyptologists generally agree that animals were used symbolically. Some also believe that the use of animals in this way is evidence of totemism (in which a sacred animal represents a particular clan) and shows the Nubian roots of Egyptian religion.

DEVELOPMENT

- Ask students why the sun is so often a god in ancient religions. To help students expand their answers, discuss the importance of the sun to all life.
- Explain that in Egypt, the sun was always one of the most important gods, and at one point was worshipped as the only god—the Aton.
- Distribute Activity Sheet 2, "Gods and Creation." Have students read and complete the exercises and explain their answers to the following questions:
  - — What information does this activity sheet provide about Egyptian religion?
  - — How is the Egyptian creation story like other creation stories?
  - — How is it different?
  - — Which of the gods on the list did you find most interesting? Why?

FOLLOW-UP ACTIVITIES

Students can:

- visit the Egyptian section of the Metropolitan or Brooklyn Museum and sketch several other gods. They can identify these gods from reference books or the text in the museum, then create their own page of Egyptian gods.
- write a report about how the qualities of the various animals that are identified with the gods fit the principles and values of those gods. (For example, "Are joy and warmth well chosen for the cat goddess?")
- choose another culture, such as that of ancient Greece, and compare some of the sacred animals to the sacred animals of the Egyptian culture. (For example, the bull cult in Egypt and the bull cult in Crete had certain similarities.)
- make clay or papier-mâché figures of the small statues of gods and goddesses that were often placed within the royal tombs of Egypt.
- compare in detail one or more of the Egyptian gods or goddesses with those of ancient Greece such as Amon and Zeus or Osiris and Dionysus.

ACTIVITY SHEET 2

GODS AND CREATION

Read the Egyptian story of creation below. In the space on the right, summarize another story of creation that is familiar to you.

An Egyptian Creation Story:

The Story of Re*

In the Nun were the seeds of all things, but the Nun was nothingness. Then I, Re, created myself from the Nun and brought my light. Then I made Shu (the air or space) and spat out Tephnet (water) and from them came Geb (the god of Earth) and Nut (the goddess of the sky). Then the earth and the sky bore children. First were Isis and Osiris, then Nephthys and Set. They peopled the world. The sun and the moon are my eyes and many are the gods and goddesses of my creation.

*One of the forms of the sun god.

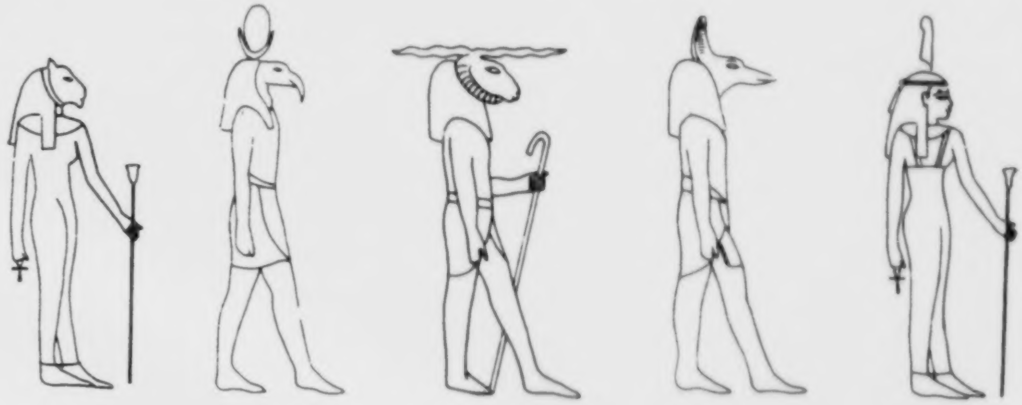
Another Creation Story:

The Story of ________________

ACTIVITY SHEET 2 CONTINUED

SOME EGYPTIAN GODS AND GODDESSES

Match the symbols below with the descriptions of the Egyptian gods and goddesses by writing the letter beneath to the picture.

<table>
<tr><th>A.</th><th>B.</th><th>C.</th><th>D.</th><th>E.</th></tr>
<tr><td>Anubis, with a jackal (wild dog) head, is the god of the dead and of burial chambers.</td><td>Khnum, the molder god, shapes from clay the human beings to be born and has as a sacred symbol the ram.</td><td>Bastet is the goddess of joy and warmth and has as a sacred symbol the cat.</td><td>Bird-headed Thoth is the god of writing.</td><td>Maat, the goddess of truth and justice, is most pleasing to the god Re. When the dead are judged, the feather of truth and justice, which is her symbol, is weighed against their hearts.</td></tr>
<tr><td colspan="5">FIGURE B-14
</td></tr>
<tr><td></td><td></td><td></td><td></td><td></td></tr>
</table>

LEARNING ACTIVITY 3

The story of Osiris is a keystone of the religion of the afterlife. In the beginning only the Pharaoh and those who were buried with him to serve him in the after life could be resurrected. Later, after an attempted revolution, the populace could also participate in the Osirian rites that assured the afterlife. The story of Osiris has parallels in other ancient religions as well as some similarities to Christianity.

DEVELOPMENT

- Ask volunteers to share their own beliefs concerning the afterlife.
- Ask if students know what the Egyptians believed about life after death. Who had the right to life after death in Egyptian society? Was it only the Pharaoh or could others live forever?
- Tell students that, at first, Egyptians believed that only the Pharaoh and those who would serve him in the next world would awake to an afterlife. Later Egyptians believed that others could gain the right to life after death.
- Distribute Activity Sheet 3, "Story of Isis and Osiris." Have students read the story. Help them identify the figures in the drawing, such as Anubis, the jackal-headed god of burial chambers, to the left of Osiris. Have students explain their answers to the following questions:
  - What does this story tell us about the beliefs of the ancient Egyptians?
  - How does the story tell us that burial was important to the Egyptians?
  - Why was burial so important to them?
  - According to Egyptian belief, how are people judged after they die?
  - How do Egyptian beliefs about life after death compare with your own beliefs? Explain.
  - What do you think happens to Set?
  - What do you think happens to Isis's child?
- Have students use the space provided on the activity sheet to complete the story as they think it ended.
- Have several students read their story endings for the class.
- Finally, tell students that, according to Egyptian belief, Set becomes the enemy of Isis's divine child, Horus. Horus also becomes identified with Re. The Egyptians symbolized the struggle of the sun to rise again as a fight between Horus and Set—light and darkness—that is fought every night.

FOLLOW-UP ACTIVITIES

Students can:

- write a story or draw a story board showing the struggles of Set and Horus.
- write a short essay about the similarities and differences in the Egyptian religion as shown in the Osiris story and in another religion.
- conduct a mock judgment by Osiris based on the judgment picture.
- write a poem based on any part of the story.

ACTIVITY SHEET 3

STORY OF ISIS AND OSIRIS

Isis and Osiris were wife and husband, the first people. Osiris's brother, Set, was envious of him. One day Thoth, the God of writing, came to Isis and told her that she would give birth to a divine child, son of Re.

Set and his wife, Nephthys, had no children and Set grew more angry. One day he made a beautiful large chest decorated with jewels and gold. He brought it to Osiris and said, "This chest shall belong to the one who can fit in it."

Osiris jumped into the chest and Set slammed down the lid and locked it. He carried the chest away and threw it into the sea.

After many days the chest with Osiris's body in it floated to an island where Isis found it. She carried Osiris home and prepared to bury his body. Set became enraged and cut Osiris's body into fourteen pieces. He took them and scattered them in different parts of the world.

Isis wept and could not be comforted. She moved through the whole world weeping continually, searching for the pieces of Osiris's body. Slowly and painfully she collected one piece and then another until, after many months, she had found almost every piece. Again Isis returned home and dressed Osiris's broken body with oils and perfumes and fine linen. The god Anubis cared for the body so that it would be preserved.

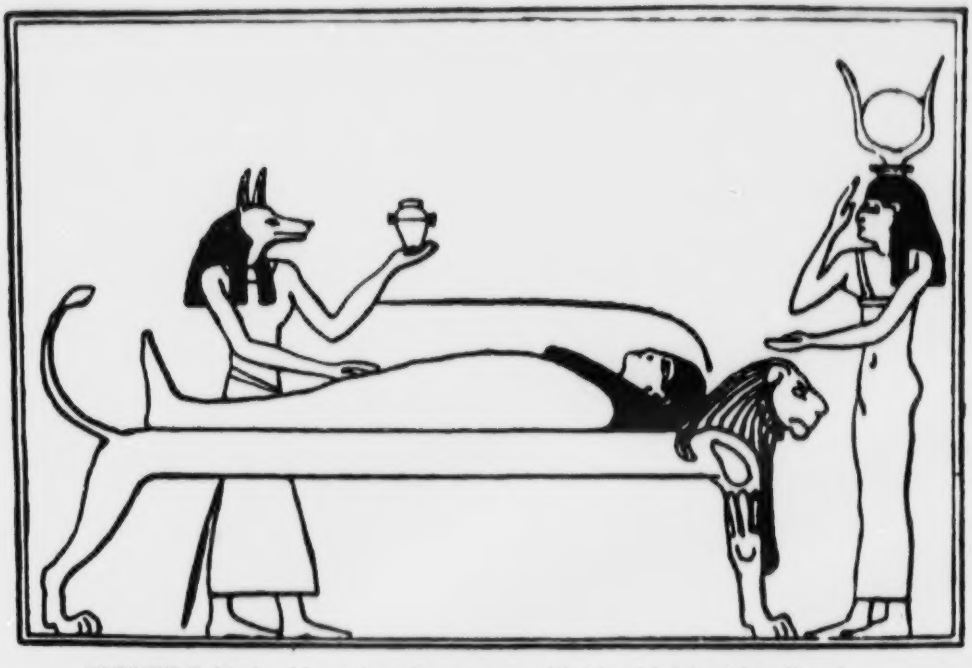


FIGURE B-16: Anubis anoints the mummy of Osiris with Isis giving directions.

Re then granted that Osiris live again. He became the god who judges the dead. A person's heart is weighed on a scale against Maat's feather of truth and justice and Osiris gives the judgment. Those whose hearts are good are given a blessed life in the hereafter. Those whose hearts are evil are punished.

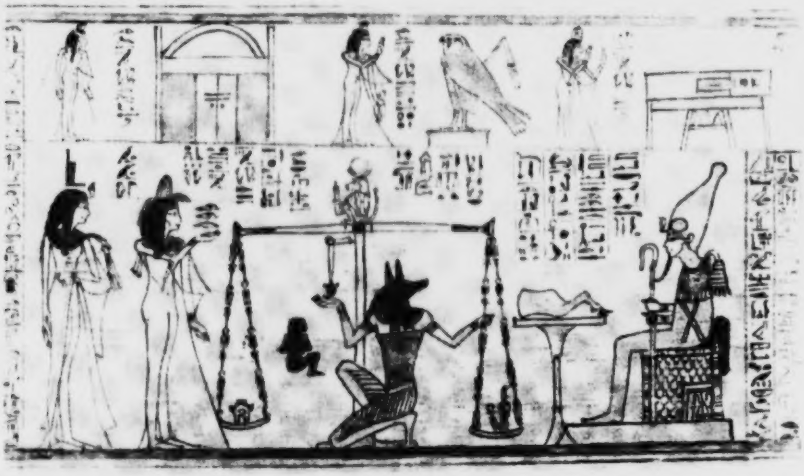


FIGURE B-17: Above are Anubis, weighing a heart against Maat's feather, and Osiris, seated, giving judgment.

EXERCISE

In the space below write an ending for the story that tells what happened to Set and to Isis's child.

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LEARNING ACTIVITY 4

The relationship between Egypt, Nubia, and Kush is long and complex, but it is at the heart of the debate on how the Nile Valley civilizations developed. The most northern area of Nubia had the most direct contact with Egypt, although boundaries and the extent of Egyptian control changed as power shifted back and forth between Egypt and Nubia. The cultures were in constant interaction.

The general area of Nubian cultures stretched from just south of the first cataract (around Aswan) to south of the third cataract. (You may want to review Activity Sheet 1A.) Some archaeologists believe that in the late prehistoric period Nubia was developing its own pharonic kingship parallel to that of Egypt. From what is known, both systems were similar, but the Nubian had its own distinctive elements.

After the reunification of Egypt during the Middle Kingdom (2134-1786 B.C.), Nubia became a territory of Egypt and remained more or less controlled by the Egyptian rulers or closely affiliated as a parallel kingdom. By 800 B.C., the Nubian kingdom of Kush was powerful and Egypt had been conquered by the Hyksos or sea people. About 720 B.C., Piankhi, the King of Kush, overthrew the Hyksos and conquered Egypt. He began the line of Nubian rulers of Egypt about 720 B.C., the XXV dynasty of Egypt.

DEVELOPMENT

- Distribute Activity Sheet 4, "Egypt and Nubia." Have students complete the exercise and explain their answers to the following questions:
  - What information do these pictures present?
  - How is the statue of the Nubian king similar to Egyptian statues?
  - How is the Kushite temple like and unlike Egyptian temples?
  - How do the pyramids of Kush compare with the pyramids of Egypt that you have seen pictured?
  - What questions are raised by the ancient Egyptian tomb paintings?
  - What statements can you make about the relationship between Nubia and Egypt, based on the information provided?
  - Why would it be important to find more ruins in Nubia?

FOLLOW-UP ACTIVITIES

Students can:

- write an essay on why it would be important to be able to read the unique writing of Meroë (the capital city of Kush), which is yet to be deciphered.
- pretend they are archaeologists who want to study the links between Egyptian and Nubian cultures. They can present a request to the Egyptian government for money to dig for ruins on the site of ancient Meroë. (It may be made orally or as a written request and should include reasons why such work is important.)
- research and report on the life of Piankhi, the Kushite king who overthrew the Hyksos and conquered Egypt around 720 B.C.

ACTIVITY SHEET 4

EGYPT AND NUBIA

Egypt and Nubia were two different countries that fought each other for control at different times. But their cultures and their people were very closely related. Some historians say they were the same people except that Egypt had more contact with other peoples and had easier conditions for trading and raising crops. The Nubian kingdom of Kush conquered Egypt about 720 B.C.

▼ Pretend that you are an archaeologist on a dig in the Nile Valley. Digging at a site in ancient Egypt, you find the following:

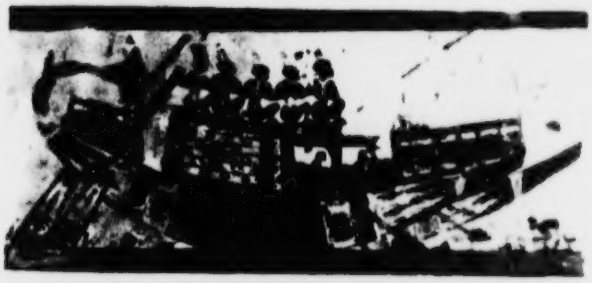


FIGURE B-19.1: An ancient Egyptian tomb painting shows people (Nubians or Egyptians?) on the deck of a boat in the Nile River.

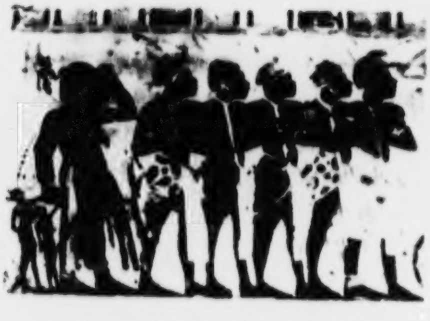


FIGURE B-19.2: Another painting shows people (Nubians or Egyptians?) bringing gifts to the Egyptian Viceroy.

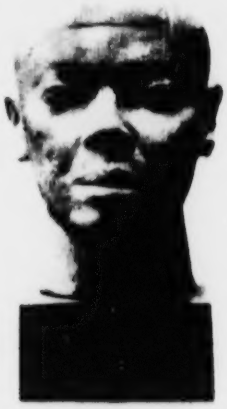


FIGURE B-19.3: This sculptured head is of a Nubian princess identified as wife of a noble at the court of Khufu, the Egyptian pharaoh who built the Great Pyramid.

ACTIVITY SHEET 4 CONTINUED

▼ Digging at a site in Kush, you find the following:

FIGURE B-20.1: These pyramids in Kush are 2200 years old.

FIGURE B-20.3: This structure is the Temple at Musawarat. Its heavy stone columns reflect the style of Egyptian temples, but it was dedicated to the old lion god whom the Kushites worshipped before they came under Egyptian influence.

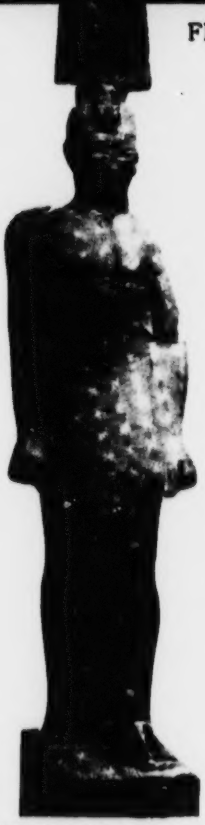


FIGURE B-20.2: This is a statue of King Aspalta of Kush striding forward in the Egyptian style.

ACTIVITY SHEET 4 CONTINUED

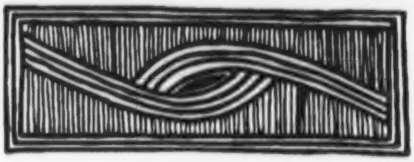
EXERCISE

You are very excited and cannot wait to tell your colleagues (other archaeologists) your conclusion about the relationship between ancient Egypt and Nubia. Send them a telegram in 25 words or less stating your conclusions.

TELEGRAM

THEME C

AFRICAN EMPIRES AND VILLAGE SOCIETIES



TEACHER BACKGROUND

For many years it was widely believed among Europeans that before their arrival in Africa the continent had never attained a high level of civilization. This distortion is closely related to European and American racial attitudes that sought to justify slavery and colonial domination. A propagation of stereotypes about African history and culture resulted. However, many Western scholars are now working with African historians to address these issues and confront the various historical stereotypes and generalizations that have arisen over the centuries.

The task of reconstructing African history has been a challenging one, particularly because areas in Africa south of the Sahara remain without written records. An important development in the reconstruction process has been the recognition of the oral tradition as a source of historical information. Researchers have learned a great deal from interviewing *griots*, or clan historians, who recount the traditions of their community. In addition, many literate African societies preserve aspects of their oral traditions in their myths, proverbs, and tales.

It is now recognized that in all parts of Africa—north, south, central, and west—complex, organized, and centralized kingdoms developed long before the coming of the Europeans. In ancient times Egypt, Kush, and Aksum flourished. Later, Ghana, Mali, Songhai, Kanem-Boru, the Hausa states, and the Yoruba states of Benin and Oyo developed in the western Sudan, as did Zimbabwe in south-central Africa.

While the study of African history has usually highlighted the kingdoms and empires, most of the people of Africa lived not in the fabulous cities of the empires, but in relatively small rural villages. These societies, with their diversity of political and social organization, deserve special study.

MAJOR IDEA

- Africa enjoyed a long and rich history and culture before the era of European exploration and conquest.

PERFORMANCE OBJECTIVES

Students will be able to:

- explain the rise and fall of West African empires from the sixth through the sixteenth centuries A.D.
- draw conclusions about the cultures of African empires.
- describe the role of the *griot*, or oral historian, in West African village cultures.
- make inferences about the cultural values of African ethnic groups from their proverbs.

LEARNING ACTIVITY 1

From the fourth to the sixteenth centuries a series of powerful empires developed in the western Sudan: Ghana (4th-11th c.), Mali (13th-15th c.) and Songhai (15th-16th c.). This period has been known as the Golden Age of West Africa. (In central and southern Africa, organized and centralized kingdoms flourished as well.)

The rise of the West African empires was a result of their successive ability to control the trans-Saharan trade in gold and salt. Gold became a major industry connecting sub-Saharan Africa with the Mediterranean, Europe, the Middle East and Asia. The eventual disintegration of the major African kingdoms resulted from both internal problems, e.g., weak leaders and civil wars, and external factors like the advent of the international slave trade.

DEVELOPMENT

- Engage students in a general discussion of why great civilizations rise and fall. What factors led to the United States becoming a great world power? What factors could lead to the decline of our civilization?
- Distribute Activity Sheet 1, "Timeline of West African History." Have students read the timeline, examine the map, and complete the exercise. Review their responses and then have students explain their answers to the following questions:
    - — What do this timeline and map tell us about the history of West Africa before 1500 A.D.?
    - — What does the timeline tell us about West African cultures?
    - — How can the rise and fall of kingdoms in West Africa be explained?
    - — What evidence is there here that Africans had contact with other world cultures prior to the arrival of the Europeans in the 16th century?
    - — Until recent times it was commonly believed that Africa was a "dark continent" without culture or history worth examining. Why do you think Africa's history was so distorted? Explain.

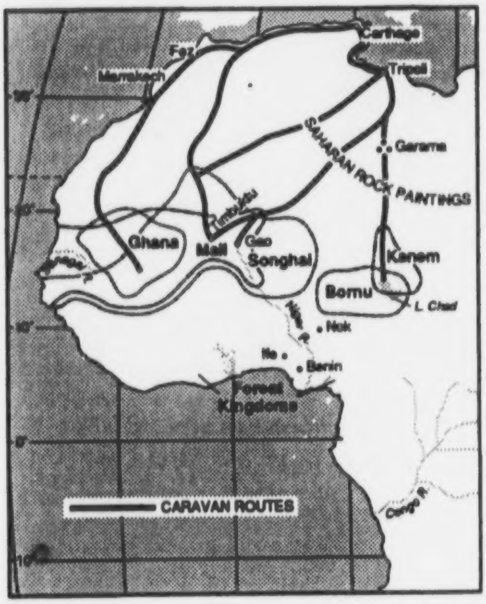
FOLLOW-UP ACTIVITIES

Students can:

- investigate the curious fact that salt was valued by the people of West Africa as much as was gold. They can find the reasons why salt was so valued.
- research and report on the influence of Islam in West Africa—on religious beliefs, art, architecture, etc.
- research the biographies of famous West African kings (for example, Mansa Musa, Sunni Ali Ber, Askia Muhammed). Afterwards, several students could assume these roles and hold a classroom "press conference."
- develop timelines of European and Asian history to parallel that of African history.

ACTIVITY SHEET 1

TIMELINE OF WEST AFRICAN HISTORY



500 A.D. ▼ Kingdom of Ghana founded by Soninke people of West Africa. They use iron weapons to conquer neighbors equipped only with wooden weapons.

640-700s ▼ Muslim Arabs conquer North Africa. Islam begins to spread to sub-Saharan kingdoms.

900s ▼ Empire of Ghana, midway between Sahara salt mines and tropical gold mines, at its peak. Control of trade makes Ghana rich and powerful.

1000s ▼ Ghana declines after ten years of invasion by Muslims from North Africa.

1235 ▼ Kingdom of Mali established as Muslim state. Takes control of gold and salt trade throughout much of West Africa.

1300s ▼ Timbuktu, in Mali, well established as center of Muslim scholarship. Draws students from as far away as Rome and Greece.

1324 ▼ Powerful Mali king Mansa Musa makes pilgrimage to holy city of Mecca in Middle East. 50,000 people and 1,000 camels go with him—100 of which are loaded with gold. Europe's attention is focused on Africa as source of great wealth.

1330s ▼ Mansa Musa dies and local rulers break away from Mali empire.

1400s ▼ Sons of king of city of Gao in Mali lead revolt and set up empire of Songhai. Songhai expands trade network to Europe and Southwest Asia.

1460-78 ▼ Portuguese navigators explore African coast.

1500 ▼ Timbuktu reaches height as center of culture and learning.

1500 ▼ Height of Songhai Empire under Askia Muhammad.

1500 ▼ European slavetraders begin to capture Africans and transport them to the Americas.

1591 ▼ Songhai falls to an army from Morocco, in North Africa, which possessed an early type of gun.

EXERCISE

On the chart below, for each West African kingdom, list one factor leading to its rise and one factor leading to its fall.

West African kingdom	Factor leading to kingdom's rise	Factor leading to kingdom's fall
Ghana		
Mali		
Songhai		

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LEARNING ACTIVITY 2

All three of the powerful West African empires—Ghana, Mali, and Songhai—shared a common economic base: control of the lucrative caravan trade routes between North Africa and West Africa. This trade was made possible by the existence in Ghana, Mali, and then Songhai, of a centralized government, strong agricultural base, advanced systems of taxation, large armies, an extensive system of tribute, and an advanced technology. The empires of Ghana, Mali, and Songhai compared favorably in size and wealth to any of the empires in the world at that time.

Although less well known than the empires of the Western Sudan, the kingdoms of Benin in West Africa and Zimbabwe in south-central Africa also were politically and culturally sophisticated.

DEVELOPMENT

- Ask students to list the features that they think make a civilization great. Have students share their lists and discuss.
- Divide the class into groups of four students each. Assign to each group member a different reading from among the A, B, C, and D accounts from Activity Sheet 2, "African Empires." After reading their individual accounts, students work together to complete the exercise at the end of the activity sheet.
- Have students role-play meetings between:
  - — a visiting scholar and the king in Timbuktu, Songhai
  - — the king (sultan) of Mali and a robber
  - — the oba (king of Benin) and a sculptor
- Finally have students explain their answers to the following questions:
  - — What information do we gain from these accounts?
  - — What conclusions can you draw about these African kingdoms? About their political, economic, and social systems?
  - — In what ways were these kingdoms similar? In what ways were they different?
  - — Which of these kingdoms would you have most liked to visit?
  - — As a visitor to these kingdoms, what would have impressed you most? What would you have wanted to do? Where would you have wanted to go? Who would you have wanted to meet? Explain.
  - — What would you like the United States to learn from these civilizations? Explain.

FOLLOW-UP ACTIVITIES

Students can:

- design what they think a travel poster for Timbuktu, Mali, Zimbabwe, and Benin would look like.
- pretend they are playing "pictionary" with friends, and draw a picture to represent either the kingdom of Mali, Songhai (Timbuktu), Zimbabwe, or Benin.
- imagine that they live in a small West African village and have come on a visit to a large trading city for the first time. Have them write and illustrate postcards to send to members of their family back in the village.
- visit museums that house permanent exhibits on the African kingdoms, such as the Brooklyn Museum and the Metropolitan Museum of Art.

ACTIVITY SHEET 2

AFRICAN EMPIRES

Read the accounts of African kingdoms below and complete the exercise that follows.

ACCOUNT A

In the 16th century, Leo Africanus, an African scholar, described what he saw in the amazing city of Timbuktu (see picture below) in the empire of Songhai:

> "There is an impressive temple to be seen, whose walls are made of stone and lime.... Here are many shops of craftsmen and merchants and especially those that weave linen and cloth, which are later brought by merchants to Europe.... There are many rich people here.... The rich king has many slates and scepters of gold, some of which weigh 1300 pounds.... He always has 3000 horsemen and a great number of footmen to protect him.... Here are many doctors, judges, priests, and other learned men that are paid for by the king. Many books and manuscripts are brought here which are sold for more money than anything else."

Adapted from Leo Africanus, *The History and Description of Africa*. Dr. Robert Brown, ed. vol. 3. Reprinted by permision. (Hakluyt Society, 1896), pp. 824-825.

ACCOUNT B

In the 14th century Ibn Battuta, a North African scholar, visited Mali in West Africa, a great center of learning and commerce:

> "I arrived at the capital city Manti by ferry.... On these days the sultan takes his seat after the mid-afternoon prayer. The armor bearers bring in swords ornamented with gold, gold and silver lances, and crystal macres.... The commanders and preacher sit in their usual places.... A chair is placed for the sultan to sit on.... The people of Mali are seldom unjust. The sultan spares no mercy to anyone who displays injustice. Everyone feels safe in this country. No one has anything to fear from robbers or violent people. If someone should die, that person's property is returned to the rightful heirs."

Adapted from Ibn Battuta, *Travels in Asia*, H.A.R. Gibb, trans. (New York: A.M. Kelley Publishers, 1929). Reprinted by permission.

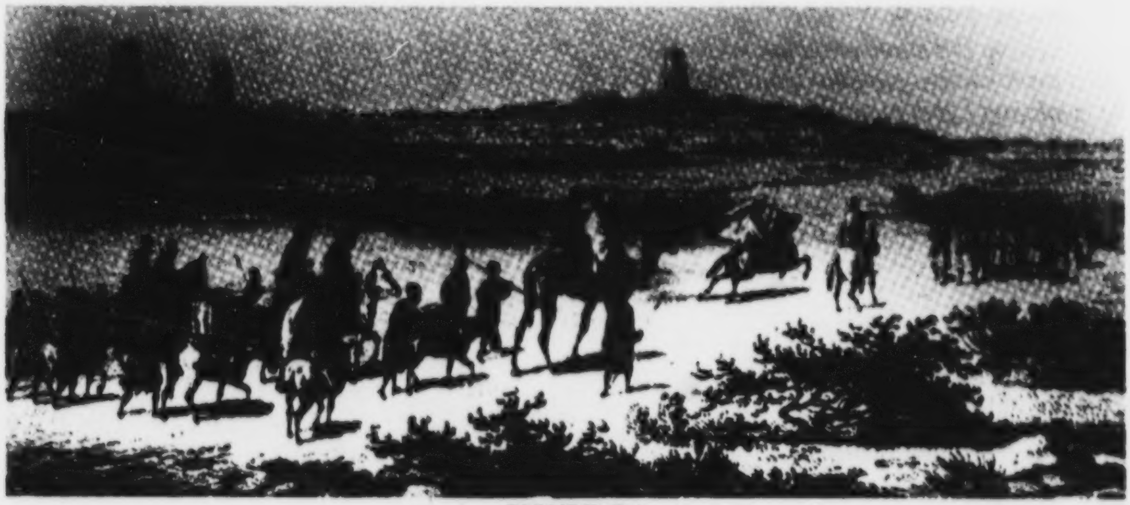


FIGURE C-5

ACTIVITY SHEET 2 CONTINUED

ACCOUNT C

Archaeologist J. Desmond Clark describes the "Temple Ruins" of a Zimbabwe culture that existed hundreds of years ago:

> "The 'Temple' was probably the 'palace of the chief.' Within the maze of walls and passages, made of stone at Zimbabwe but of reeds or pole and thatch in other chiefs' villages, lived the sacred "God-Chief," surrounded by splendor and protected from prying eyes. His actual houses were circular, built of pole, daga [mud], and thatch... and on a special platform where several columns have been found he may have held his court and given his audiences. His relic hut, which housed the sacred tribal relics, would also be in the "Temple" as would the huts of his wives and immediate followers. The common people lived in similar, though probably smaller, huts among the walls and passages of the "Valley Ruins." Each group of huts would belong to a self-contained family unit. The cattle kraals [stock pens] were also probably in the "Valley Ruins"; and on the slopes outside they must have cultivated their millet gardens and pastured their stock."

James Clark, ed. *Africa Peoples and Culture Series*. (Evanston, IL: McDougall, Littell & Co., 1989), p. 22.

ACCOUNT D

The following is a description of the king of Benin in the year 1300:

> "Of all the places I've seen, the kingdom of Benin contains the most impressive artwork. Much of the artwork is dedicated to the Oba, as the hereditary absolute ruler is called. The adventures of the Oba are illustrated in bronze sculptures and scenes of life at court and the victories of the Benin army. The Oba is also pictured in garments and jewelry such as ankle bracelets and necklaces. Benin [the capital city of Benin] is enclosed on one side by a wall ten feet high, made of two layers of trees with wooden stakes in between.... The king's palace... is a collection of buildings which occupy as much space as the town of Haarlem [Amsterdam, in the Netherlands].... There are many apartments for the king's ministers and many fine art galleries."

Adapted from *The Book of Duarte Barbosa*. Mansel Longworth Dames, trans., in *The African Past: Chronicles from Antiquity to Modern Times* (Boston: Little, Brown & Co., 1964) Permission pending.

ACTIVITY SHEET 2 CONTINUED

EXERCISE

Below are statements about the African kingdoms described in the accounts above. Next to each statement, make a check (✔) to indicate whether, based on the accounts, it applies to the kingdoms of Mali, Songhai (Timbuktu), Zimbabwe, and/or Benin. Statements can apply to any or all kingdoms.

STATEMENTS ABOUT KINGDOMS	SONGHAI	MALI	ZIMBABWE	BENIN
1. A powerful ruler governed.	☐	☐	☐	☐
2. The empire had great wealth.	☐	☐	☐	☐
3. Religion was important.	☐	☐	☐	☐
4. Events surrounding the ruler involved a great deal of ceremony.	☐	☐	☐	☐
5. Art was important to the people of the kingdom.	☐	☐	☐	☐
6. Architecture was advanced.	☐	☐	☐	☐
7. Learning was valued.	☐	☐	☐	☐
8. Gold was an important product.	☐	☐	☐	☐
9. Goods came from as far away as Europe.	☐	☐	☐	☐
10. The kingdom had little crime; citizens felt safe.	☐	☐	☐	☐

LEARNING ACTIVITY 3

In recent years the study of African history has usually highlighted the kingdoms and empires. But the majority of West Africans did not live in the large trading cities of Ghana, Mali, and Songhai. They lived in small villages on riverbanks, on the savanna, or in the rain forests. In these environments, Africans of many different cultural groups developed political, economic, and social systems to serve their needs.

As African societies did not keep written records, most African villages had a person known as a *griot*, or oral historian, who was specially trained through years of study to pass down the history of the lineage of the people who lived in the village. Even today, ethnographers (people who study and write about different cultures of the world) continue to uncover cultural histories through interviews with village elders.

DEVELOPMENT

- Ask students to explain how the histories of their families are kept. Are there written records? Have family stories been passed down orally through the generations?
- Distribute Activity Sheet 3, "Roots Discovered." Have students read and explain their answers to the following questions:
  - What do these excerpts from *Roots* tell us about the African tradition of oral history?
  - Why does the *griot* play an important role in Africa?
  - What did the Gambians mean when they told Alex Haley that people "who live in the Western culture are so conditioned to the 'crutch of print' that few among us understand what a trained memory can do"?
  - From the *griot's* story, what do we learn about Haley's family? What do we learn about West African culture and customs?
  - Why was this meeting with the *griot* important to Alex Haley?
  - How important is it to know your "roots"? Alex Haley traveled to Africa to discover his. How far would you go to find your roots? Explain.

FOLLOW-UP ACTIVITIES

Students can:

- draw a "family tree" of Alex Haley's ancestors based on what the *griot* told him (Activity Sheet 3).
- begin in class to construct an oral history of their own families by formulating, as directed in the exercise on Activity Sheet 3, some questions that can be posed to relatives.
- compile their family histories into a class book that can be shared with other classes.

ACTIVITY SHEET 3

ROOTS DISCOVERED

In 1976 Alex Haley wrote a book entitled *Roots*, which tells of his search for his African heritage. In the excerpt below, Haley discusses the role of the *griot*, or oral historian, with a small group of men from Gambia in West Africa.

> Then they told me something of which I'd never have dreamed: of very old men, called *griots*, still to be found in the older back-country villages, men who were in effect living, walking archives of oral history. A senior *griot* would be a man usually in his late sixties or early seventies; below him would be progressively younger *griots*— and apprenticing boys, so a boy would be exposed to those *griots'* particular line of narrative for forty or fifty years before he could qualify as a senior griot, who told on special occasions the centuries-old histories of villages, of clans, of families, of great heroes. Throughout the whole of black Africa such oral chronicles had been handed down since the time of the ancient forefathers, I was informed, and there were certain legendary *griots* who could narrate facets of African history literally for as long as three days without ever repeating themselves.
>
> Seeing how astounded I was, these Gambian men reminded me that every living person ancestrally goes back to some time and some place where no writing existed; and then human memories and mouths and ears were the only ways those human beings could store and relay information. They said that we who live in the Western culture are so condition to the "crutch of print" that few among us comprehend what a trained memory is capable of.

Alex Haley had traced his family to the village of Juffure in West Africa. It is a village of about seventy people. In the scene below, he speaks to a *griot* who tells him the history of the Kinte family, Haley's family.

> The old man sat down, facing me, as the people hurriedly gathered behind him. Then he began to recite for me the ancestral history of the Kinte clan, as it had been passed along orally down across centuries from the forefathers' time....
>
> Simplifying to its essence the story that I was told, the *griot* said that the Kinte clan had begun in the country called Old Mali. Then the Kinte men traditionally were blacksmiths, "who had conquered fire," and the women mostly were potters and weavers. In time, one branch of the clan moved into the country called Mauritania; and it was from Mauritania that one son of this clan whose name was Kairaba Kunta Kinte—a ***marabout***, or holy man of the Moslem faith—journeyed down into the country called The Gambia. He went first to a village called Pakali N'Ding, stayed there for a while, then went to a village called Jiffarong, and then to the village of Juffure.
>
> In Juffure, Kairaba Kunta Kinte took his first wife, a Mandinka maiden whose name was Sireng. And by her he begot two sons, whose names were Nanneh and Saloum. Then he took a second wife; her name was Yaisa. And by Yaisa, he begot a son named Omoro.
>
> Those three sons grew up in Juffure until they became of age. Then the elder two, Janneh and Saloum, went away and founded a new village called Kinte-Kundah Janneh-Ya.

ACTIVITY SHEET 3 CONTINUED

The youngest son, Omoro, stayed on in Juffure village until he had thirty rains—years—of age, then he took as his wife a mandinka maiden named Binta Kebba. And by Binta Kebba, roughly between the years 1750 and 1760, Omoro Kinte begat four sons, whose names were, in the order of their birth, Kunta, Lamin, Suwadu, and Madi.

The old *griot* had talked for nearly two hours up to then, and perhaps fifty times the narrative had included some detail about someone who he had named. Now after he had just named those four sons, again he appended a detail, and the interpreter translated—

"About the time the King's soldiers came"—another of the *griot's* time-fixing references—"the oldest of these four sons, Kunta, went away from his village to chop wood... and he was never seen again..." and the *griot* went on with his narrative.

I sat as if I were carved of stone. My blood seemed to have congealed. This man whose lifetime had been in this back-country African village had no way in the world to know that he had just echoed what I had heard all through my boyhood years on my grandma's front porch in Henning, Tennessee... of an African who always had insisted that his name was "Kin-tay"; who had called a guitar a "*ko*," and a river within the state of Virginia, "Damby Bolongo"; and who had been kidnapped into slavery while not far from his village, chopping wood, to make himself a drum.

From Alex Haley, *Roots* (New York: Dell, 1976), pp. 714, 718-710. Reprinted by permission.

EXERCISE

You can trace your own family's history, or that of any family with which you are acquainted, by interviewing relatives and tape-recording or writing down their answers to your questions.

In the spaces provided below, write five questions that you would pose to relatives to learn as much as you can about your family's past. Then, if possible, actually interview family members and share with your class the information they provide.

1. ______________________________

2. ______________________________

3. ______________________________

4. ______________________________

5. ______________________________

LEARNING ACTIVITY 4

One of the best ways to understand a people's culture is to examine their literature. African proverbs are a valuable aspect of Africa's oral literature because they are often used in everyday conversation and reveal moral beliefs, impart wisdom, or give advice. Proverbs are also learning tools for teaching children the ways of adulthood and life. Proverbs reflect the values and codes of behavior of their cultures, yet the proverbs of various cultures are sometimes very similar.

DEVELOPMENT

- Write a proverb, for example, "A penny saved is a penny earned," on the chalkboard. Ask the students:
    - — What do you think this saying means?
    - — What values does it reflect?
    - — Can you share any other proverbs you know? (Help students by defining "proverb" as a short saying that expresses a well-known truth.)
- Distribute Activity Sheet 4, "African Proverbs: Springs of Wisdom."
- Divide the class into groups of equal size. Have each group examine the map, read the proverbs, and work together to complete the chart on the activity sheet.
- A reporter for each group can present to the whole class his or her group's responses to one of the proverbs.
- Have students explain their answers to the following questions:
    - — What do these proverbs tell us about the values of African people?
    - — To what extent do these proverbs reflect universal values as well as African values?
    - — Are there any proverbs in the culture of the United States that are similar to these African proverbs?
    - — Which of these proverbs can you relate to your own values and experiences? Explain.
    - — If you were an African parent, how would these proverbs be teaching tools?
    - — Which of these proverbs would you teach your children? Explain.

FOLLOW-UP ACTIVITIES

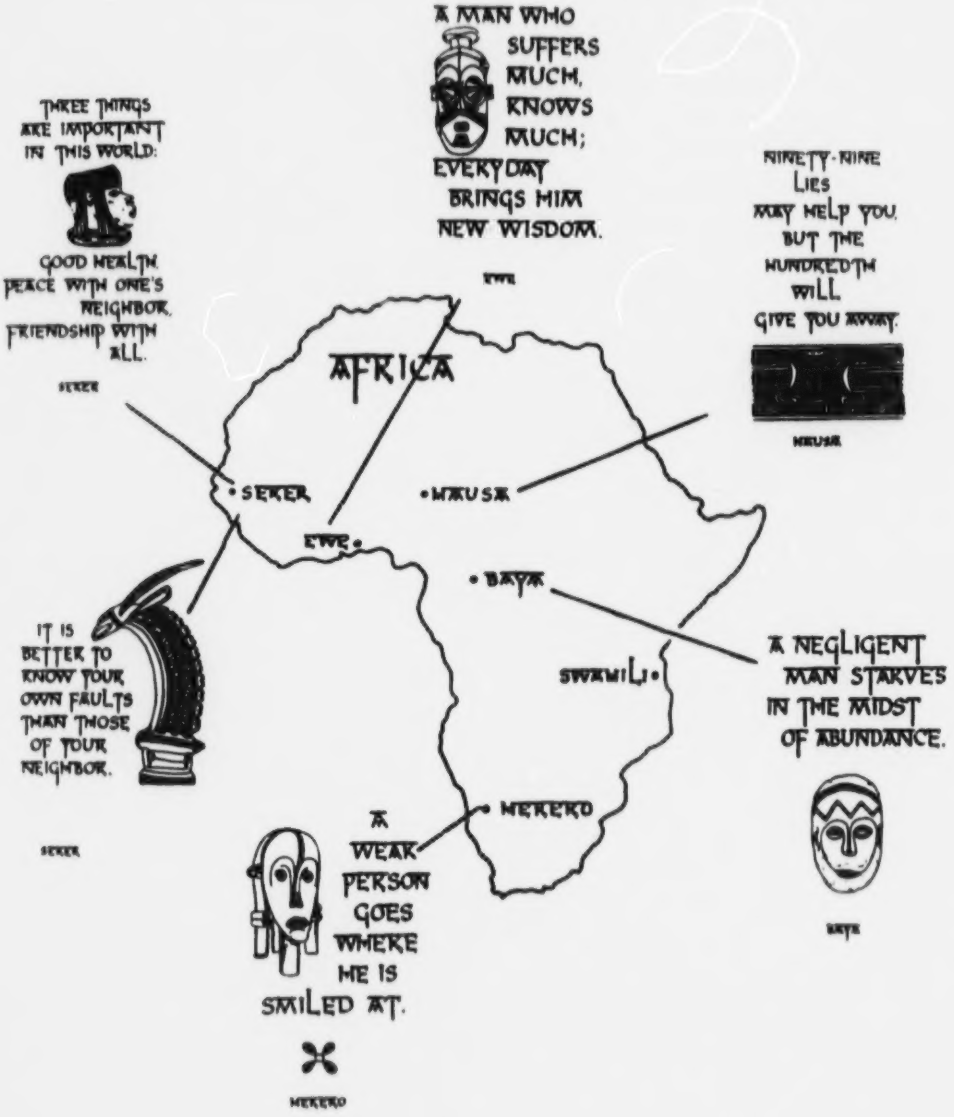
Students can:

- work in pairs to write original proverbs that tell something about their own values.
- write stories in which one of the proverbs discussed sums up the moral of the story.
- discuss the following Swahili proverbs [Found in *African Studies*. Louise Crane, ed. (Urban IL: Center for African Studies, University of Illinois, 1985), pp. 243-8.]:
    - — Kiss the hand you cannot cut off.
    - — It is better to have a clever enemy than a blundering friend.
    - — A captain who desires a ship should know how to handle it.
    - — A bad brother is better than no brother.
    - — He who mounts two horses splits in two.
- learn a proverb in Swahili: "Haraka, haraka, haina baraka!" ("Haste makes waste.")

ACTIVITY SHEET 4

AFRICAN PROVERBS: SPRINGS OF WISDOM

The proverbs below are identified by the African ethnic groups in which they are found. (There are about 2,000 different ethnic groups in Africa and more than 1,000 languages spoken.)



A MAN WHO
SUFFERS
MUCH,
KNOWS
MUCH;
EVERYDAY
BRINGS HIM
NEW WISDOM.

EWE

THREE THINGS
ARE IMPORTANT
IN THIS WORLD:
GOOD HEALTH.
PEACE WITH ONE'S
NEIGHBOR.
FRIENDSHIP WITH
ALL.

SERER

NINETY-NINE
LIES
MAY HELP YOU,
BUT THE
HUNDREDTH
WILL
GIVE YOU AWAY.

HAUSA

IT IS
BETTER TO
KNOW YOUR
OWN FAULTS
THAN THOSE
OF YOUR
NEIGHBOR.

SERER

A NEGLIGENT
MAN STARVES
IN THE MIDST
OF ABUNDANCE.

BAYA

A
WEAK
PERSON
GOES
WHERE
HE IS
SMILED AT.

HERERO

Map and illustrations from: *Springs of African Wisdom* (New York: Herdes and Herdes, 1970). Permission pending.

FIGURE C-12

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ACTIVITY SHEET 4 CONTINUED

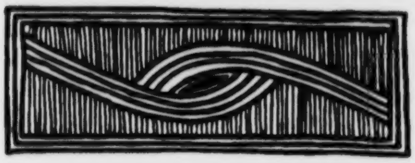
EXERCISE

Complete each of the columns in the chart below.

Proverb and African ethnic group	Restatement of proverb in your own words	Values emphasized in proverb	Do you agree with the proverb? Why or why not?
A man who suffers much knows much; every day brings him new wisdom. Ewe			
Ninety-nine lies may help you but the hundredth will give you away. Hausa			
A negligent man starves in the midst of abundance. Baya			
A weak person goes where he is smiled at. Herrero			
It is better to know your own faults than those of your neighbor. Serer			
Three things are important in this world good health, peace with one's neighbor, friendship with all. Serer			

THEME D

AFRICANS IN THE AMERICAS



TEACHER BACKGROUND

Soon after Columbus's voyages to the Americas, some European entrepreneurs, attracted by the descriptions of the New World's vast resources, began to capitalize on the opportunity, exploring, conquering, and colonizing these continents. Explorers and investors soon discovered that mining and agriculture especially in Central and South America could produce great wealth. The plantation system of production—the use of large tracts of land for agriculture cultivation—developed, creating a great demand for enormous numbers of workers.

After the indigenous populations were decimated by European-carried diseases and forced labor on plantations and in mines, sixteenth-century Spanish, Portuguese, French, English, and Dutch colonizers of South America turned to Africa for their supply of labor. By the late 1500s, thousands of Africans were being transported each year across the Atlantic, mostly to Brazil, but also to Argentina, Columbia, and Peru, for distribution throughout South America.

About 50 percent of the total African slave trade (estimated to be between 10 and 50 million people) went to South America. About 40 to 45 percent were sent to the Caribbean and an estimated 5 to 10 percent of the slave traffic arrived in the territory that would become the United States.

In the 1600s, the European colonizers profitably established plantation culture in the islands of the Caribbean—Barbados, Jamaica, Cuba, Haiti, and Puerto Rico. By 1700, however, many of these early European colonizers had tired of the uncomfortable tropical heat and epidemic diseases that often killed enslaved Africans and their holders alike. Many sold their farms and moved to the new colonies that were being established in the southern half of North America, where similar plantation crops—sugar, cotton, tobacco, and indigo—could be introduced in a far less hostile climate and terrain. By the time the enslaved population of the territories that would become the United States reached a few thousand, the slave trade had transported more than half a million African men, women, and children as captives to other parts of the Americas.

In 1626, the Dutch West India Company brought enslaved Africans to the land that would become New York City. Because the Dutch had encountered difficulties in attracting European settlers to the new colony, thus threatening the profitability of the colony, the Dutch company imported slave labor to farm the fields. In 1664, just before the Dutch ceded Manhattan to the English, enslaved Africans made up about 20 percent of New Amsterdam's total population. The English continued the slave trade, importing as many as 6,800 Africans between 1700 and 1774, many of whom had worked previously on Caribbean plantations. On the eve of the American Revolution, New York City had the largest number of enslaved

Africans of any English colonial settlement except Charleston, South Carolina, and it had the highest proportion of enslaved Africans to Europeans of any northern settlement. Though seldom acknowledged, Africans were essential to the functioning, as well as the building, of colonial New York City.

By the 1700s and 1800s, the slave trade constituted an integral part of the "triangular trade," a global economic system of exploitation that involved Europe, Africa, and the Americas. This commercial system, which the laws of European and, later, American nations established and supported, greatly furthered the industrial and technological progress of Western Europe. It also formed the foundation of United States' prosperity before the Civil War.

An important component of the slave trade was the use and sale of arms. Slave traders from Europe landed in Africa armed and ready to snatch Africans from their villages. Also, these slave traders took advantage of the African practice of enslaving prisoners of war by offering guns to African leaders for their prisoners. This practice enticed certain African leaders who were eager to become more powerful into capturing more prisoners from rival villages. The profits these African slave traders derived from the slave trade, however, were infinitesimal in comparison to the Europeans' profits. Moreover, unlike the chattel slavery that European traders introduced, slaves in many West African societies were not regarded as mere property, but as members of the families they served, enjoying certain rights and privileges.

Both the short- and long-range consequences of the slave trade for Africa are inestimable. While Africa lost creative and valuable human resources, the New World benefited not only economically but also culturally from the importation of Africans. Africans in the Americas created new forms of self-expression out of African traditions as a means of surviving their oppression.

MAJOR IDEAS

- The "triangular trade" was a slave trade that was part of a global economic system that involved Europe, Africa, and the Americas.
- Most enslaved Africans were brought from the West African coast; between five and ten percent of those Africans brought as slaves to the Americas went to territory that became the United States.
- The institution of slavery denied the basic human rights of enslaved Africans.
- In the early 1600s, New York City became a destination for enslaved peoples.
- Slavery did not destroy the cultures that Africans brought to the New World; African culture has had an impact on all cultures in the Americas.

PERFORMANCE OBJECTIVES

Students will be able to:

- describe the operation of the Atlantic slave trade.
- analyze the impact of enslavement on African people.
- interpret a graph showing the destinations of Africans brought to the New World as slaves.
- explain the presence of enslaved Africans in colonial New Amsterdam.
- discuss the decision of the Dutch in New Amsterdam to free a number of enslaved Africans.
- assess the contributions of both enslaved and free Africans to life in colonial New Amsterdam.
- evaluate the significance of recent discoveries made at the African burial ground in lower Manhattan.
- analyze the impact of African culture on the many cultures in the United States.

LEARNING ACTIVITY 1

It is estimated that during the first 300 years of European occupation of the Americas between 10 and 50 million Africans of many different West African ethnic groups were sold into slavery and distributed throughout the Americas. The slave trade developed into an organized and profitable business in which European, American, and African slave traders made fortunes in the sordid business of "human cargo."

Each stage of the slave trade brutalized the enslaved Africans' sense of dignity and self-worth. Slave captors seized unsuspecting villagers in raids, then marched the captives, linked by chains, to the slave markets to be sold to agents and then resold to the captains of the slave ships. Aboard the slave ships, captives often rebelled and managed to challenge their captors. These insurrections usually failed and were cruelly repressed.

DEVELOPMENT

- Have students recall (from Theme C, Activity Sheet 4) Alex Haley's account of his ancestor Kunta Kinte's capture into slavery when he went away from his village to chop wood to make himself a drum.
- Ask students: "What happened to Africans in the weeks and months after they were taken from their homes?" If students do not know, tell them that the captives were put on ships bound for the Americas. This sea journey on slave ships to the Americas is often referred to as the "middle passage." Ask the class why it is so called.
- Distribute Activity Sheet 1A, "The Middle Passage." Have students read the activity sheet, examine the picture, complete the exercise, and explain their answers to the following questions:
    - What do we learn about the slave trade from this worksheet?
    - What does the story of the Middle Passage tell us about the system of enslaving Africans?
    - Why did only about two thirds of the captives survive the trip?
    - How do you suppose the Middle Passage affected those Africans who survived the voyage to the Americas? Explain.
    - There is evidence that captives often rebelled during the Middle Passage. What evidence of resistance can you find in the story of Gustavus Vasa? In his position, how might you have resisted? Explain.
- Distribute Activity Sheet 1B, "Impact of Slave Trade on the Global Economy." Have students examine the map, complete the exercise, and explain their answers to the following questions:
    - What information can you get from this map?
    - How does this map help explain reasons for the slave trade?
    - How did the slave trade affect the global economy, the economies of Europe, and the economies of the Americas and Africa?
    - Why is the trade route shown here called the "triangular trade"?
    - The almost four centuries of the Atlantic slave trade are considered one of the most disastrous periods in the history of humankind. Do you agree with this? Explain.
- Distribute Activity Sheet 1C, "Origins and Destinations." Have students examine the maps and graph, complete the exercises, and explain their answers to the following questions:
    - What do these maps and graph tell us about the Atlantic slave trade?
    - As a student of African-American history, how could you use this information?

- As a descendant of Africans, how important would research into the origins of your ancestors be to you? Explain.
- Does the information in the graph surprise you? Why or why not?
- Why were many more Africans brought to Brazil and the Caribbean than to North America? (The plantation system, first established in Brazil, then in the Caribbean, required enormous numbers of workers. Later, plantations were established in the southern part of the North American colonies.)
- How important is the information revealed in the graph for an understanding of the slave trade? Explain.

FOLLOW-UP ACTIVITIES

Students can:

- research slavery as it existed in other parts of the world and at other times and then compare and contrast it with chattel slavery in the Americas.
- research the impact of the slave trade on individual African kingdoms.
- find and read aloud to the class excerpts from the narratives of enslaved Africans.
- write diary accounts imagining that they are enslaved Africans.
- research and report on the various forms of resistance to enslavement in which Africans and their descendants engaged.

ACTIVITY SHEET 1A

THE MIDDLE PASSAGE

Soon after the Europeans' first explorations of the Americas, trading in slaves developed between Africa and the Americas. Slave traders took Africans from their homes, families, and ways of life in Africa, and brought them to the New World aboard slave ships. A captured African man, Olaudah Equiano (or, as he came to be known, Gustavus Vasa), described the voyage across the Atlantic Ocean as follows:

> THEN I WAS CARRIED on board, some of the crew handled me immediately to see if I was healthy. I was convinced that I had entered into a world of bad spirits, and that they were going to kill me. Their different complexions and language confirmed this belief. When I looked around the ship, I saw a multitude of black people of every description chained together, every one of their faces expressing dejection and sorrow.
>
> I was soon put under the decks. The smell was so terrible that I was unable to eat. I now wished for death to relieve me of my grief. Two of the white men offered me something to eat, and when I refused, one of them held me fast by the hands, while the other tied my feet. They then whipped me severely. They then put coals of fire, glowing hot, on a shovel so near to my lips as to scorch and burn them. They then threatened to make me swallow the hot coals unless I ate something.

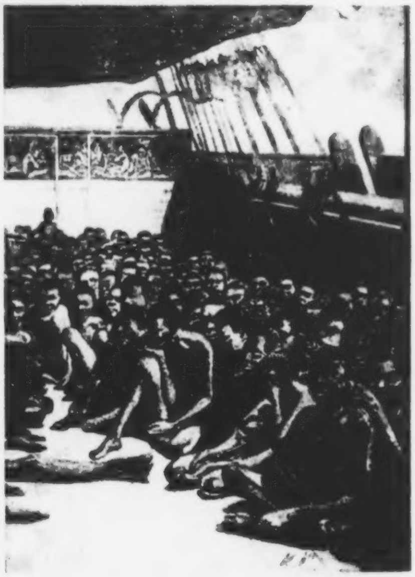


FIGURE D-5: Enslaved Africans on deck of ship *Wildfire*, brought into Key West. They are described as "walking skeletons covered with a piece of tanned leather."

> The place for the slaves under the deck was terribly hot. The captives were chained to the wall in such a way so that their knees were drawn up close to their chests. The heat produced great perspiration, so that the air soon became unfit for breathing, and brought on a sickness among many slaves, of which many died. This terrible situation was aggravated by the sores caused by the chains, and the filth of the tubs filled with human waste. The shrieks of the women, and the groans of the dying, made the scene one of horror. Those captives who died were unchained and members of the crew threw them overboard.

Adapted from Olaudah Equiano, *Equiano's Travels*. 2 vols. Paul Edwards, ed. (Oxford: Heinemann Education, 1967) pp. 46-53. Reprinted by permission.

EXERCISE

For each of the following statements based upon Olaudah Equiano's account, indicate with a check mark (✓) whether the statement is valid (supported by his account) or not valid (not supported by his account).

	VALID	NOT VALID
1. Before his capture, Olaudah Equiano had contact with Europeans.	☐	☐
2. Slave traders had an interest in keeping the Africans alive.	☐	☐
3. Large numbers of Africans did not survive the Middle Passage.	☐	☐
4. Africans were treated like cargo on the voyage.	☐	☐

ACTIVITY SHEET 1B

IMPACT OF SLAVE TRADE ON THE GLOBAL ECONOMY

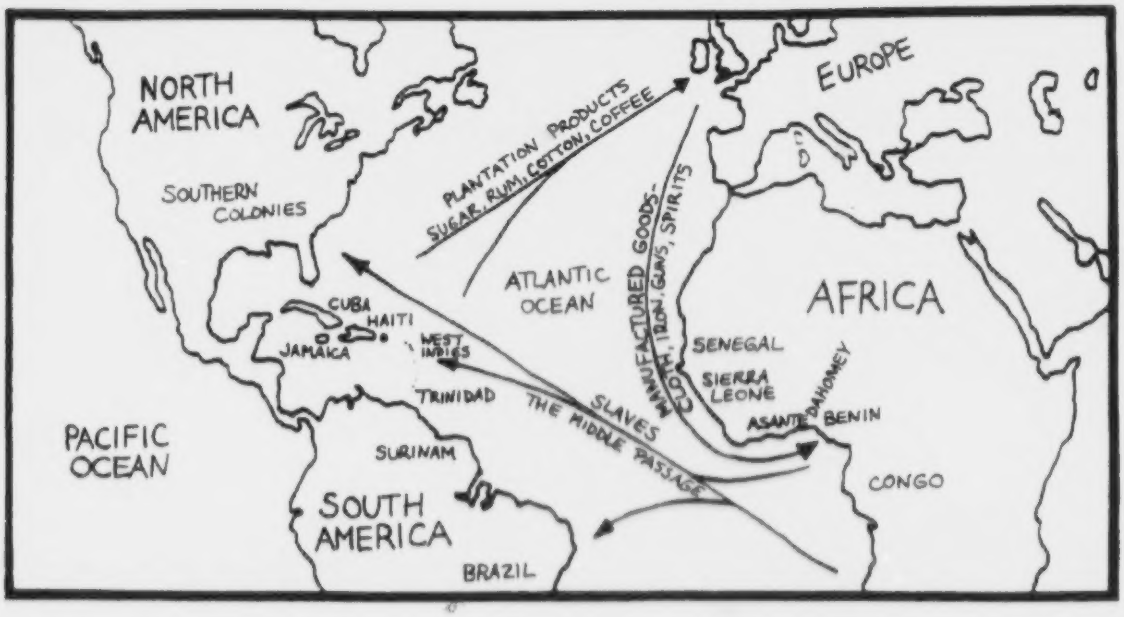

NORTH AMERICA
SOUTHERN COLONIES
EUROPE
PLANTATION PRODUCTS
SUGAR, RUM, COTTON, COFFEE
MANUFACTURED GOODS-
CLOTH, IRON, GUNS, SPIRITS
ATLANTIC OCEAN
AFRICA
CUBA
HAITI
JAMAICA
WEST INDIES
TRINIDAD
SENEGAL
SIERRA LEONE
DAHOMEY
ASANTE
BENIN
SLAVES
THE MIDDLE PASSAGE
PACIFIC OCEAN
SURINAM
SOUTH AMERICA
BRAZIL
CONGO

FIGURE D-6

EXERCISE

- What products did Europe export to Africa? ______________________________
- Name three destinations to which Africans were transported ________________________
- What products did Europe import from the New World (North, Central, and South America)?
- Name three groups of people who profited from the slave trade. ____________________
- Based on the map, what impact did the slave trade have on the global economy?

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ACTIVITY SHEET 1C

ORIGINS AND DESTINATIONS

MAP A

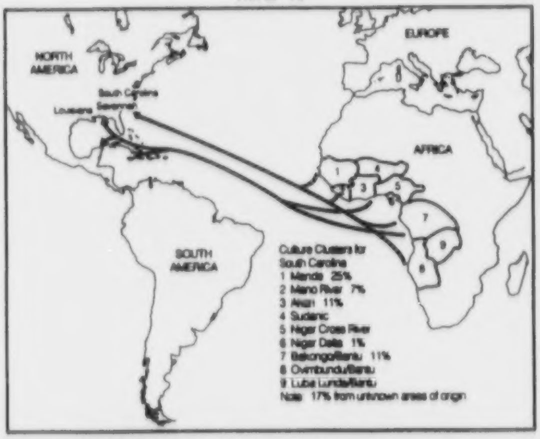
NORTH AMERICA
EUROPE
South Carolina
Savannah
Louisiana
AFRICA
SOUTH AMERICA
1
2
3
4
5
6
7
8
9
Culture Clusters for South Carolina
1 Mende 25%
2 Mano River 7%
3 Akan 11%
4 Sudanic
5 Niger Cross River
6 Niger Delta 1%
7 Bakongo/Bantu 11%
8 Ovimbundu/Bantu
9 Luba Lunda/Bantu
Note: 17% from unknown areas of origin

FIGURE D-7.1: Map A shows the routes by which Africans arrived in South Carolina.

MAP B

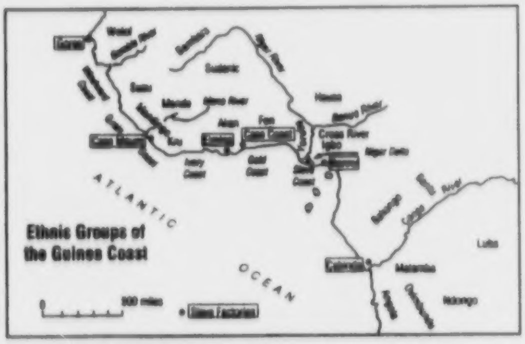
Wolof
Sudanic
Mende
Mano River
Akan
Fon
Hausa
Cross River
Ibo
Niger Delta
Ivory Coast
Gold Coast
Slave Coast
ATLANTIC
OCEAN
Ethnic Groups of the Guinea Coast
300 miles
Slave Factories
Congo River
Luba
Malemba
Ndongo

FIGURE D-7.2: Map B shows the African origins of most slaves delivered to South Carolina.

EXERCISE

Base your answers to the following questions on the maps above.

- Name three culture regions (or culture clusters) from which Africans sent to South Carolina originated. ____

  ____

- Which culture cluster is believed to have furnished the greatest number of Africans in South Carolina? ____

- Name three specific African ethnic groups that lived along the West African Guinea Coast.

  ____

- What do you conclude from these maps about the origins of the Africans who were brought to North America? ____

  ____

  ____

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DESTINATION OF AFRICANS BROUGHT AS SLAVES TO THE AMERICAS · 1500-1870

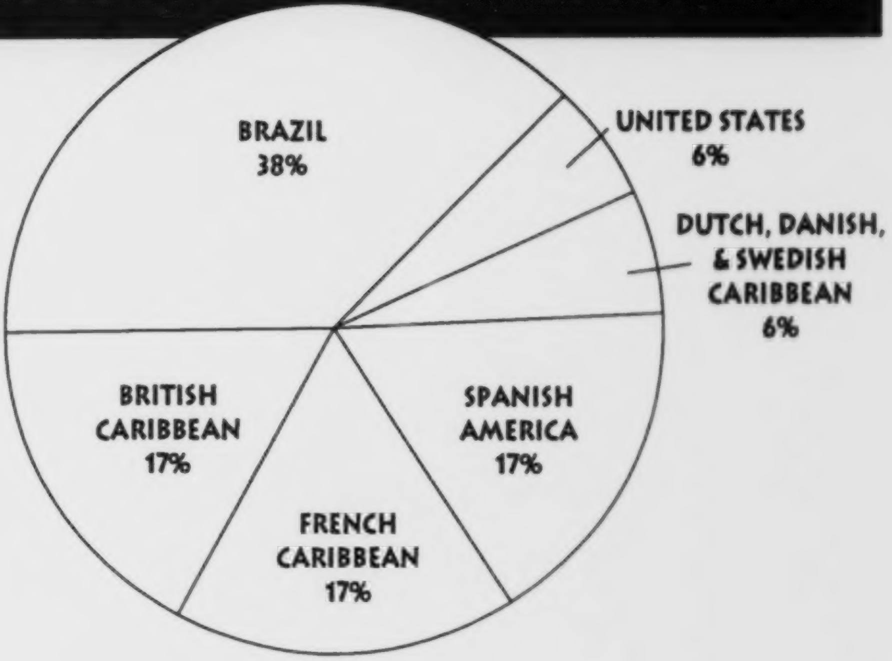

FIGURE D-8

EXERCISE

Base your answers to the following questions on the circle graph.

- What does the graph show? ______________________________

- Which region imported the largest percentage of Africans as slaves from 1500 to 1870?

  ____

- What percentage of enslaved Africans were brought to the Caribbean? ______________

- Which two regions imported the lowest percentage of Africans as slaves?

  ____

LEARNING ACTIVITY 2

The first African people arrived in New Netherland (an area encompassing present-day New York, New Jersey, and part of Connecticut) as slaves of the Dutch in the early 1600s. In 1647, the Dutch West India Company decided to bring more enslaved African workers to New Netherland. Agricultural production in the Dutch colony would be increased, and the surplus could then be exported to Holland and to other parts of Europe.

- Hang a map of the United States and ask students to identify places where they think slavery existed.
- Distribute Activity Sheet 2, "Enslaved Africans in New Netherland." Have students read, complete the exercise, and explain their answers to the following questions:
  - What does this document tell us about slavery?
  - Why did the Dutch West India Company decide to allow more enslaved Africans to be brought to New Netherland?
  - Who profited most from the company's decision?
  - What other decisions could the company have reached? Explain.

FOLLOW-UP ACTIVITIES

Students can:

- visit the Schomburg Center for the Study of Black Culture to find out more about slavery in the New York area.
- prepare charts or posters highlighting the achievements of Africans and their descendants who were enslaved in the Americas.

ACTIVITY SHEET 2

ENSLAVED AFRICANS IN NEW NETHERLAND

New York City (once known as New Amsterdam) was among the first settlements in the northeastern colonies of North America., then called New Netherland. The Dutch West India Company, one of Holland's international trading companies, controlled New Netherland, made up of parts of present-day New York, New Jersey, and Connecticut. In the 1640s, the company also traded extensively in Brazil.

The document below tells of a decision the Company made in 1647.

Concerning New Netherland:

That country is considered to be the most fruitful of all the Dutch colonies and the best for raising all sorts of this country's produce (rye, wheat, barley, peas, beans, etc.), and cattle. Even more could be produced if it were suitably peopled and farmed. Many Dutch laborers now enter the profitable fur trade and neglect agriculture altogether. In order then to encourage agriculture and to increase population, it would be highly advantageous to allow the farmers in New Netherland to export their produce to Brazil, to trade it there, and to carry slaves back in return. In this way not only would Brazil be supplied with farm products at a cheaper rate, but also slave labor would enable New Netherland to be more extensively farmed than it has been until now. If more slaves are taken to and maintained in New Netherland at a cheap rate, more farm products will be raised, and because of their abundance, be reduced in price. When there is a surplus of farm products, these can be profitably exported to Holland and to other parts of Europe.

This nineteenth of April, in the
Year of Our Lord sixteen hundred and forty-seven.

Adapted from J. R. Bradhead, Documents Relative to the Colonial History of the State of New York, vol. 1. E. B. Collaghan. ed. (New York. AMS Press, Reprint 1887 ed.), pp. 243 and 246. Reprinted by permission.

ACTIVITY SHEET 2 CONTINUED

EXERCISE

In the space provided, briefly state the Dutch West India Company's decision and two reasons for it.

Decision:

Reason #1:

Reason #2:

LEARNING ACTIVITY 3

Just three years before the decision was made to increase the number of slaves in New Netherland, the colonial Dutch government freed a group of eleven enslaved men and their wives—all laborers of the Dutch West India Company in New Amsterdam. These eleven enslaved men had petitioned the director and the council of New Amsterdam for their freedom. In February of 1644, they were manumitted (freed) with their wives because of their "long and faithful services." Their freedom, however, did have a catch. Each was given a grant of farmland and were freed only if each promised to provide food for the colony. Further, their children were not freed, remaining enslaved as "property" of the Dutch West India Company. The freed men and women later purchased their children's freedom.

Some historians believe the colony used the freed Africans as a protective buffer zone between the colony and Native Americans during the height of the Dutch and Indian wars. These freed African men, women, and children once totaled about 10 percent of New Amsterdam's population. Their farms covered more than 300 acres of lower Manhattan and became known in the city's records as "The Land of the Blacks."

- Display a map of New York City and point out that from about 1643 to 1716 the area in Manhattan between Wall Street and 34th Street, including present-day Chinatown, SoHo, Little Italy, and Greenwich Village, was known as "The Land of the Blacks." Ask students what they think this phrase meant.
- Distribute Activity Sheet 3, "The Land of the Blacks." Have students read, examine the map, complete the exercise, and explain their answers to the following questions:
  - — What does this worksheet tell us about the Land of the Blacks?
  - — Why did the government of New Amsterdam free eleven enslaved Africans and grant them farmland?
  - — As an African freed in 1644, how would you have reacted to being granted farmland beyond the city walls? Explain.
  - — How did free Africans contribute to life in colonial New Amsterdam and New York?
  - — What problems do you suppose these free Africans faced? How would you suggest they be solved?
  - — Our knowledge of the lives of Africans—enslaved and free—in colonial New York remains very incomplete. How important are scholars' efforts to fill in the gaps? Explain.

FOLLOW-UP ACTIVITIES

Students can:

- write and stage a one-act play about life in the Land of the Blacks.
- visit Weeksville, a community in Brooklyn that free African-Americans established in the 1840s. Contact:

  The Weeksville Society
  P.O. Box 120
  St. John's Station
  Brooklyn, New York 11213-0002
  (718) 756-5250

ACTIVITY SHEET 3

THE LAND OF THE BLACKS

Antony Portugese was one of eleven enslaved men that the Dutch West India Company freed in 1644 and gave a grant of farmland. If he could travel through time to today, he might want to tell us the following:

THE DAY IN MY LIFE that I remember best is February 25, 1644—when I and ten other Africans, all of us laborers of the Dutch West India Company in New Amsterdam, were freed. The joy we all felt on that day cannot be described. I also remember September 5, 1645, when the government of New Amsterdam granted to me, Antony Portugese, a piece of land amounting in all to six morgens (12 acres). I could not believe my good fortune.

But it turned out that freedom and the grant of farmland had a catch. We all had to promise to provide food for the colony. And it was rumored that the governors of the colony had an even more selfish motive when they granted us farmland.

At that time (1645-64) peace had just been made after a long war between the Dutch and neighboring Indian peoples. During that war, the farms of Dutch settlers beyond the walls village's had been ruined and the occupants massacred or driven off. Some say that we Africans were freed and given farmland on the frontier of the Dutch settlement, north of the village wall (Wall Street), to establish a protective buffer zone for the colony.

We free Black men, women, and children once totaled about 10 percent of New Amsterdam's population. Our farmland, called the Land of the Blacks, covered more than 300 acres of lower Manhattan.

I am proud to say that most free Blacks in New Amsterdam were skilled workers. Our free children became some of the city's first merchants and businessmen. For example, Lucas Peters, son of one of the first free Black families, was the city's first Black doctor. His brother, Solomon, a successful merchant, purchased land (a six block area between 26th and 32nd Street). Anthony John Everts was the only Black to own farmland outside the Land of the Blacks. In 1685, Everts purchased a 100 acre farm (on Manhattan's Upper West Side, on land extending from the Hudson River to Central Park). My daughter, Susan Anthony Roberts, was among the colony's free Black women farmers. (Susan's farm was on the area of Washington Square Park, near New York University.)

Adapted from Christopher Moore, *Pioneers: The Story of African-Americans in the History of New York City* (Brooklyn, NY: Brazilia-Yancey, 1992), pp. 1-10. Reprinted by permission.

ACTIVITY SHEET 3 CONTINUED

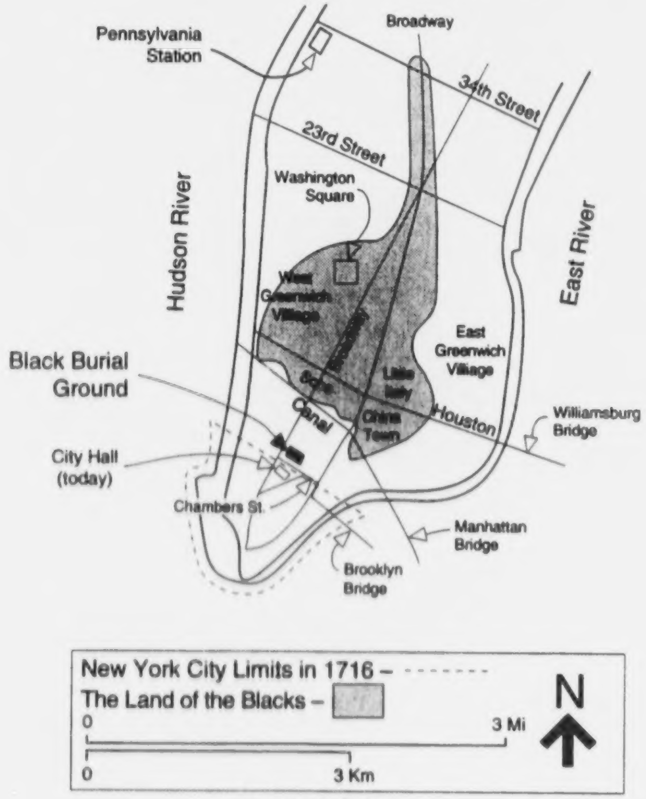
Pennsylvania Station
Broadway
34th Street
23rd Street
Washington Square
Hudson River
East River
West Greenwich Village
Broadway
East Greenwich Village
Black Burial Ground
Soho
Little Italy
Canal
China Town
Houston
Williamsburg Bridge
City Hall (today)
Chambers St.
Manhattan Bridge
Brooklyn Bridge
New York City Limits in 1716 – -------
The Land of the Blacks – ▨
0
3 Mi
0
3 Km
N

FIGURE D-14

EXERCISE

In the 1600s, free Blacks lived within the same New Amsterdam (later New York) colonial community as enslaved Blacks. By 1712, however, laws were passed that prohibited free Blacks from owning land in New York City, and the number of enslaved Africans (and some enslaved Native Americans) grew to about 20 percent of the total population of New York City.

Pretend the year is 1712 and the New York Colonial Assembly is meeting to consider the laws referred to above. You are called on to advise the Assembly on the issue of enslaved people in the colony. What advice do you give?

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LEARNING ACTIVITY 4

In the late 17th and early 18th centuries, Blacks, who in some instances had been able to gain freedom and hold land under the Dutch, had to endure increasingly repressive conditions under English rule: for example, an 1712 law prohibited Africans from owning land or receiving inheritance, restricted gatherings of three or more slaves, and sanctioned physical punishment.

It was within this political climate that it was decided that Africans would be buried outside the city limits. This area became known as the "Negro Burial Ground" and is estimated to cover an area of five to six acres in what is now the City Hall area of lower Manhattan.

The recent discovery of this burial ground, the earliest known African cemetery in the United States, has excited scholars seeking to know more about the history of Africans in the United States. Moreover, community activists have moved to ensure that the memory of their ancestors is honored appropriately. In February 1993, the New York City Landmarks Preservation Commission designated the African Burial Ground an official historic site.

DEVELOPMENT

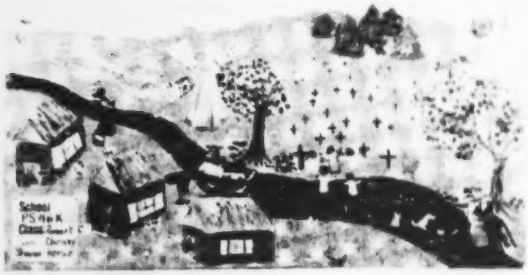
- Ask students: "If you wanted people 100 years from now to know about contemporary life in the United States, what objects could you bury in a time capsule?"
- Tell students that archaeologists have recently been digging in the area of Broadway and Reade Streets in lower Manhattan. Display a map of New York City and help students locate that intersection.
- Distribute Activity Sheet 4A, "African Burial Ground." Have students complete the exercise and explain their answers to the following questions:
  - What does this article tell us about recent excavations in lower Manhattan?
  - How was the African Burial Ground discovered?
  - Why are archaeologists, anthropologists, and historians excited about the findings?
  - What kinds of knowledge might the skeletal remains and artifacts provide?
  - Why did State Senator David Paterson demand that scholars specializing in African-American studies be involved in the removal and study of the artifacts and skeletal remains?
  - What recommendations did Mayor Dinkins's special advisory committee make regarding the burial ground? What are your reactions to these recommendations?
- Tell students that in February of 1993, the New York City Landmarks Preservation Commission designated the African Burial Ground as an official historic site. Ask:
  - What is your reaction to New York City making the African Burial Ground a historic landmark?
  - Should people take action to make the African Burial Ground a national historic site? Why or why not?
  - What do you think would be a proper memorial on the site of the burial ground? Explain.
- Distribute Activity Sheet 4B, "Art About the African Burial Ground." Have students examine the photocopy of the print and complete the exercise. Review their responses and discuss.

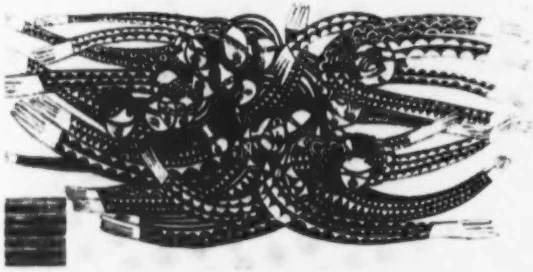
FOLLOW-UP ACTIVITIES

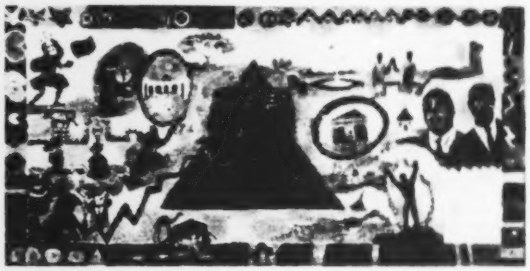
Students can:

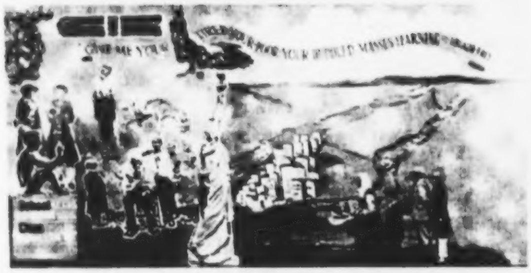
- design on posterboard what they believe to be proper memorials for the African Burial Ground site.
- arrange for a class visit to the Liaison Office of the African Burial Ground and Five Points Archaeological Project, where a variety of educational programs on the history and status of the African Burial Ground are offered. In addition, their specialists will bring slide presentations to schools.

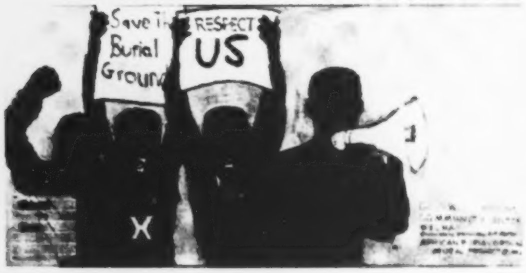
- create art panels or posters on the theme of the African Burial Ground like the examples shown below. These posters, created by New York City school children, were selected by the Federal Advisory Committee for the African Burial Ground to be posted around the construction site at 290 Broadway. They were provided by the Awareness Through Art Program, sponsored by Linpro New York, Inc.

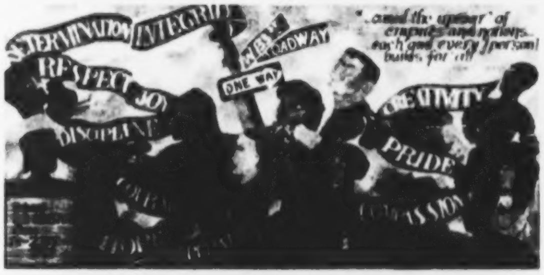

School
Class

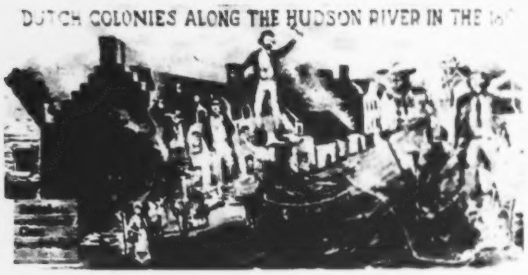


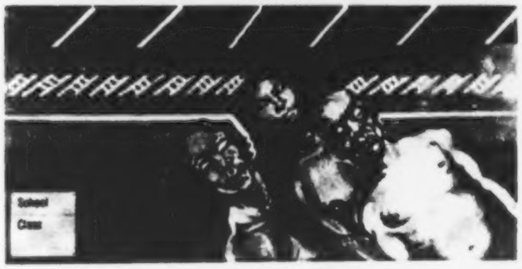



GIVE ME YOUR


Save The Burial Ground
RESPECT US
X


RESPECT
JOY
BROADWAY
ONE WAY
DISCIPLINE
CREATIVITY
PRIDE
COMPASSION


DUTCH COLONIES ALONG THE HUDSON RIVER IN THE


School
Class

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ACTIVITY SHEET 4A

AFRICAN BURIAL GROUND

The article below describes exciting new archaeological findings in lower Manhattan:

ARCHAEOLOGY TODAY

IMPORTANT DISCOVERY MADE IN LOWER MANHATTAN

"DON'T WALK THERE," cautions an archaeologist to an observer venturing onto a damp, red, unmarked strip of soil. "We still don't know what is beneath that spot." Several years ago no one seemed to care what lay there. But when the General Services Administration (GSA) decided to pour 34 stories of cement over this portion of African-American history, grass-roots indignation combined with New York City's political leadership to stop construction.

Figure D-17

Maps from the early 18th century labeled this section of lower Manhattan as the "Negro Burial Ground," six unfarmable acres outside the city limits where the bodies of 20,000 enslaved and free Blacks, as well as those of criminals and victims of epidemic diseases, were buried between 1712 and 1792. During the late 18th century and throughout the 19th and 20th centuries, the cemetery was layered with landfill and the surrounding area covered with commercial and municipal buildings. The burial site, now in the hub of the city—within walking distance of both New York City's financial district and the ports that harbored New York's shipping industry—was all but forgotten.

When the GSA, a federal government agency, purchased the property at the corner of Broadway and Reade Streets from New York City in 1990, it was believed that the bodies once buried there had been removed or destroyed. Yet before construction could begin on the $275 million office building and pavilion, historic-site preservation regulations required that the area be examined.

The exploration revealed what is arguably the most significant discovery in African-American history. Beneath 20 to 25 feet of landfill, the skeletons of an estimated 435 Blacks (many of them the first Africans brought onto Colonial soil) were found intact. Nearly half of the remains were those of children.

ACTIVITY SHEET 4A CONTINUED

The graves also contained approximately 500,000 artifacts, among these an African shroud, a shroud pin, a brass ring and brass buttons, and pottery. The teeth of one man buried there had been filed in a manner identified with West African tradition. This discovery and other skeletons could provide insight into the diet, illnesses and geographic origins of the deceased.

Archaeologists, anthropologists, and historians praised the extraordinary find—this nation's only known cemetery for African-Americans dating back to the Colonial era. Thus began the battle between a government agency bent on progress and community activists determined to honor the memory of their ancestors.

A community task force, led by New York State Senator David Paterson, demanded that scientists and historians specializing in African-American studies be involved in the removal and study of the artifacts and skeletal remains. Anthropologist Michael Blakey of Howard University was contacted, and African-American "diggers" were brought in to assist in the excavation.

Then, in what was later described as a "simple human error of miscommunication," 20 graves were destroyed when construction workers shoveled a portion of land and filled it with concrete footing. The dirt removed contained broken bones. Claiming that the GSA's careless treatment of the cemetery and its failure to involve African-Americans in decision-making was in violation of the National Preservation Act of 1964, the task force prepared a lawsuit and threatened to initiate acts of civil disobedience. It seemed that only an act of Congress would resolve the conflict.

At a hearing of the U.S. House of Representatives' subcommittee on Public Buildings, which is the initial authorizing body for major GSA projects, the GSA acknowledged its failure to comply with the Preservation Act's guidelines. Subcommittee chairman, Representative Gus Savage of Chicago, demanded that excavation cease and told GSA administrators that the subcommittee would withhold approval from all GSA projects until the Burial Ground matter had been resolved. Days later, GSA officials met with Savage in Washington, DC, and agreed to halt excavation of the Burial Ground, pending the recommendations of an advisory committee composed of community leaders, preservationists, and others.

Prior to the congressional hearing, a special advisory committee appointed by Mayor David Dinkins and headed by historian Howard Dodson, chief of the Schomburg Center for Research in Black Culture, had made the following recommendations: that re-interment of the bodies removed be considered; that the Burial Ground be designated a national historic site; that the cemetery, its artifacts, and remains be placed under the auspices of either the National Park Service or the Smithsonian Institution; that a committee be formed to oversee the research and development of an appropriate memorial; and that a "world class" museum dedicated to Blacks of the Colonial period be constructed upon or near the site.

Work on the office building has begun; its foundation is now "culturally sterile" (not expected to contain skeletal remains). New York Senator Alfonse D'Amato has requested $3 million from the Senate Appropriations Committee to finance modifications in the pavilion and to prevent further deterioration of the burial site. Eventually, the pavilion area may not only see the reburial of the bodies, it may receive landmark status and become a fitting memorial to these forgotten participants in American history.

Adapted from Sharon Fitzgerald, "Negro Burial Ground." *American Visions*, Oct/Nov 1992, pp. 18-19. Reprinted by permission.

EXERCISE

In the space provided, write a letter to the Mayor David Dinkins, expressing your opinion on his special advisory committee's recommendations on the African Burial Ground.

Dear Mayor Dinkins,

I have just read the recommendations made by your special advisory committee on the African Burial Ground. I (agree/disagree) with those recommendations for the following reasons:

First, ____

____

____

Second, ____

____

____

Third, ____

____

____

Sincerely,

____

ACTIVITY SHEET 4B

ART ABOUT THE AFRICAN BURIAL GROUND

Excavations at the African Burial Ground site inspired the artist David Rashid Gayle to create the print below. Study the print. Next to each of its features, listed below, briefly state its meaning to you.

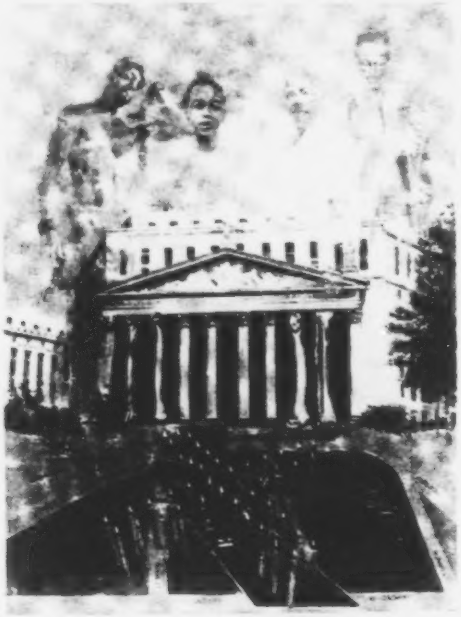


FIGURE D-20: "African Burial Ground"

FEATURES OF ARTIST'S PRINT	MEANING TO YOU
1. Use of traditional African kente cloth to show burial ground location	
2. Lighted (green) candles to show area where Africans first lived	
3. Human bones substituting for some columns of United States Courthouse	
4. Images of African and African-American ancestors	

Questions adapted from Amal Muhammad, "The African Burial Ground: Learning History through Art." 1993, unpublished essay. Reprinted by permission.

LEARNING ACTIVITY 5

The heritage that Africans brought with them to the Americas can perhaps best be seen today on the islands in the Atlantic off the coast of South Carolina and Georgia. On these islands live the descendants of enslaved Africans who had worked on cotton plantations. Separated from the mainland for generations, the descendants' African and Caribbean cultures remained relatively unaffected by contact with others. This continued isolation gives us a glimpse at what some aspects of these cultures might have been like before contact with Europeans.

- Engage students in a brief discussion of the advantages and disadvantages of living on an island off the mainland.
- Tell students that some enslaved Africans lived on such islands off the coast of South Carolina and Georgia.
- Display a map and help students to locate the area of the islands.
- Distribute Activity Sheet 5A, "Passing on the Heritage." Have students read the sheet, complete the exercise, and explain their answers to the following questions:
  - — What do these two interviews tell us about the people of St. Johns Island?
  - — What is important to Mrs. Janie Hunter? To Mrs. Idell Smalls?
  - — Why does Mrs. Hunter take pride in passing on her heritage to her children?
  - — How do the older people of St. Johns Island pass on their heritage? How does this method reflect their African background? Explain.
  - — Why do you suppose some people, according to Mrs. Hunter, are embarrassed to explain their heritage to other people? How would you convince them not to be embarrassed?
  - — How did her visit to Africa affect Mrs. Idell Smalls? As an Islander, would she be better able to recognize in Africa aspects of her culture than would an African-American from the mainland United States? Explain.
  - — How important is it to pass on your cultural past? How can we do this? Explain.
- Distribute Activity Sheet 5B, "Gullah." Have students read the sheet, complete the exercises, and explain their answers to the following questions:
  - — What is the "Gullah" language?
  - — Why do the Sea Island people still speak Gullah today?
  - — How is Gullah used in the song "Old Lady Came from Booster"?
  - — Why do you suppose historians and anthropologists (people who study human cultures) are very interested in the Gullah language?
  - — Should Gullah be preserved? Explain.

FOLLOW-UP ACTIVITIES

Students can:

- research and report on other Africanisms present in the culture of the Sea Island people.
- compile a book that includes each student's explanation of an aspect of his or her cultural heritage and its special meaning or value to the student.
- view a video of *Family Across the Sea*, a film available through PBS and ETV about the experiences of a group of Gullah speakers from the Sea Islands of Georgia and South Carolina who visit the area in Sierra Leone from which their ancestors were taken. The Gullah speakers are immediately able to communicate with the Krio speakers of Sierra Leone. There are many exciting moments as the two groups explore their common ancestral roots.
- research the cultures of various maroon peoples of the Caribbean Islands and compare and contrast these with the culture of the Sea Island people. For example, maroons in Jamaica are a people whose ancestors escaped slavery and created their own communities completely separate from other peoples.

ACTIVITY SHEET 5A

PASSING ON THE HERITAGE

Because they were separated from the mainland for generations, the African and Caribbean cultures of the people of St. Johns Island, descendants of cotton plantation slaves, have remained relatively unaffected by contact with others. This isolation gives us a glimpse at what some aspects of these cultures might have been like before contact with Europeans.

St. Johns Island people today farm and fish. When they sit at home, they swap folk stories and share old-time remedies and cures from Africa. But the St. Johns Islanders are most famous for their "shouting" style of singing spiritual songs, which they perform without instrumental accompaniment, not only with their voices, but also with their hands and feet.

When two St. Johns Islanders were interviewed, they related the following stories.

MRS. JANIE HUNTER: WHAT I KNOW I TRY TO TEACH MY CHILDREN

WHEN I COME UP, my parents sat us down on Sunday afternoon after church and taught us stories, and their life stories—how they came up. Some of my great-grandparents came up in slavery times, and all these stories and folktales that I tell are from way back in the history of slavery times.

The songs tell stories, too—the religious songs and the blues songs. Those songs gave us a feeling to go on. That's all we had to live by. We sang and the games we played. We didn't go to piccolo or none of that—there wasn't any of that in those times. We'd take a tub and washboard and make our own music. On Sunday evening my father's house was full up. We sing and shout and feel good about it. We had a good time. We didn't be sick. We didn't get in no trouble. Everybody loved one another. And we still love to sing. That is our talent God bless us with. We love to sing and we love people. We love to get along with everybody. We was brought up like that.

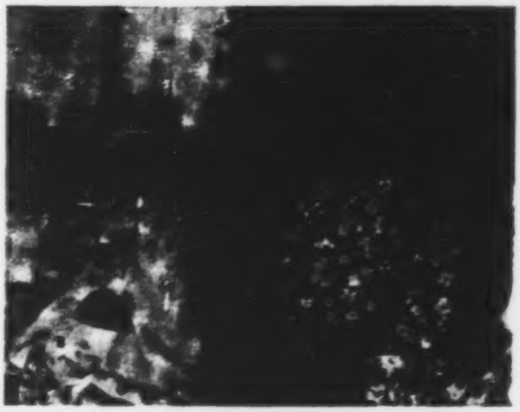


FIGURE D-22: Mrs. Janie Hunter is a singer for the Moving Star Hall Singers. She carries in her memory a collection of animal stories and is a maker of quilts and dolls.

And what I know I try to teach my children—my seven daughters and six sons and ninety-five grandchildren and twenty-four great-grands—so as the generations go on, it won't die out. I think the past is very important for them to understand. There's a lot of people on this island, older than I am, they know all about the past, but they feel so embarrassed to explain about it. They figure that people are going to look down on them as nothing. But I always say, "I am just what I am." And what I want my children to know is that when I'm gone, my children can teach their children.

From *Aint You Got a Right to the Tree of Life?: The People of Johns Island, South Carolina*. Guy and Candie Carawan, eds. (Athens, GA: University of Georgia Press, 1989). Reprinted by permission.

ACTIVITY SHEET 5A CONTINUED

MRS. IDELL SMALLS: I WANT THE YOUTH TO BE PROUD OF WHO WE ARE AND WHERE WE'RE FROM

IN 1985 I HAD the opportunity to go to Nairobi, Kenya. I had an experience that is hard to put into words. Being there, I could feel, smell, and relive my childhood through tradition, dialect, customs, and being able to look at my people there in Nairobi and see my family in South Carolina in their faces. On returning home I wanted to instill in the youth and adults the importance of holding onto our heritage and African customs, because not many of us will ever get to Africa to experience what I did. I wanted the youth to be proud of who we are and where we're from.

From *Ain't You Got a Right to the Tree of Life?: The People of Johns Island, South Carolina*. Guy and Candie Carawan, eds. (Athens, GA: University of Georgia Press, 1989). Reprinted by permission.

EXERCISE

Think of some thing or event in your past that illustrates your culture. Write a paragraph about that thing or event to explain its value for you.

ACTIVITY SHEET 5B

GULLAH

The people who live on St. Johns Island today speak an African dialect called Gullah. Gullah mixes English words with words from the Caribbean and West Africa. The chart below lists on the left some Gullah words and phrases with their English translations on the right.

Old-time talk we still de talkem here!

(We still speak Gullah here!)

chigger ❖ small flea
day clean ❖ daybreak
goober ❖ peanut
heh ❖ yes
long eye ❖ envy
nana ❖ grandmother
one day 'mong all! ❖ finally!
small small ❖ very small
small small small ❖ tiny
sweetmouth ❖ flatter
ugly too much ❖ very ugly

FIGURE D-24

EXERCISE

Write three sentences using at least two Gullah words or phrases in each.

1. ____
____

2. ____
____

3. ____
____

ACTIVITY SHEET 5B CONTINUED

The song below is sung by St. Johns Islanders and includes Gullah words. Circle the Gullah words and try to determine their English meanings from the context.

Mrs. Janie Hunter,
Mrs. Mary Pinckney,
and their children

❖ ❖ ❖

OLD LADY CAME FROM BOOSTER

Old lady came from Booster,
She had two hen and a rooster
She couldn't get egg like she useter.

Oh, Ma, you look so,
Oh, Pa, you look so.
Who been here since I were gone?
Two little boy with the blue cap on.
Hang 'em on a hick'ry stick,
Ranky tanky down my shoe,
The Buffalo Boy gonna buy it back.

Painy me hip, Ranky tanky.
Painy me knee, Ranky tanky.
Painy me leg, Ranky tanky.
Painy me elbow, Ranky tanky.
Painy me shoulder, Ranky tanky.
Painy me neck, Ranky Tanky.
On up my head, Ranky tanky.
Don't leave me here, Ranky tanky.

Old lady came from Booster,
She had two hen and a rooster,
The rooster died, the old lady cried,
She couldn't tell the news like she useter.

FIGURE D-25

LEARNING ACTIVITY 6

The institution of slavery did not destroy the culture that Africans brought to the Americas, nor did it erase their memories of past customs and traditions. Enslaved Africans survived their oppression by maintaining the ideals fundamental to African culture, by creating new expressive forms out of African traditions, and by reshaping European American customs to conform to African culture. The Africanisms found in the culture of African-Americans today have had an impact on the dominant American culture.

- Divide the class into groups of six students each. Distribute one of the following activity sheets to each member of each group: 6A, "African-American Music"; 6B, "African-American Hair Braiding"; 6C, "African-American Sculpture"; 6D, "African-American Cuisine"; 6E, "African-American Dance"; and 6F, "African-American Basket Weaving."
- Distribute one copy of Activity Sheet 6G, "Africanisms in American Culture," to each group.
- Instruct each group member to examine his or her assigned activity sheet and share the information it contains with the group. Have group members work together to complete the exercise on Activity Sheet 6G.
- Have a spokesperson from each group report on one category of Africanisms in American culture. Finally, have students explain their answers to the following questions:
    - — What information did you get from the pictures and illustrations?
    - — What Africanisms continue to be found in the culture of African-Americans today?
    - — How much of an impact has African culture had on the culture of other Americans?
    - — How has African music influenced music in the United States? In the Caribbean? In other parts of the world?
    - — How does the history of Africans in America help explain the evolution of their music? Give specific examples.
    - — How is rap music a continuation of the African oral tradition? Explain.
    - — Why are African-American women and African women today wearing similar hair styles? Which culture do you suppose has borrowed this style from the other? Explain.
    - — Why did enslaved Africans in South Carolina continue to weave African baskets?
    - — How and why has the tradition of basket weaving been passed down to each new generation?
    - — What do the photographs reveal about the continuity of African sculpture in America?
    - — What evidence is there that African cuisine influenced Southern United States cooking?
    - — How has African dance influenced American dance? Explain.
    - — Why do you suppose Americans other than African-Americans have adopted aspects of African culture? Can you give other examples of things or activities that are now considered American but originated in other cultures?
    - — What do you consider to be the most important contribution of Africans to American culture? Explain.
    - — How might the culture of the United States change in the future? What predictions would you make for the future of culture in the United States? Explain.

FOLLOW-UP ACTIVITIES

Students can:

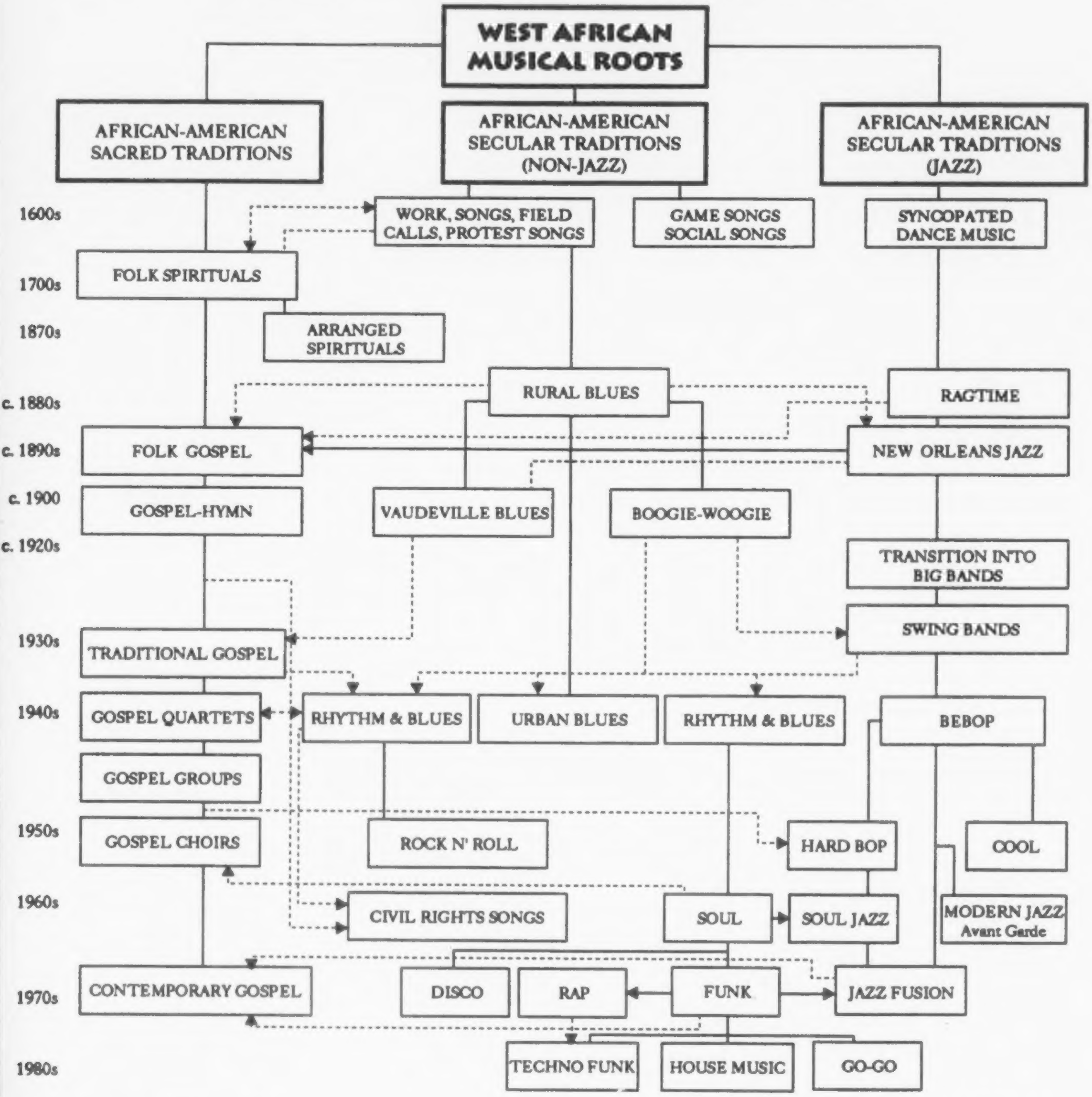
- record different types of American music that evolved from West African music. Students can borrow the music from the public library and play it for the class.
- write rap songs on the theme of cultural roots.
- research and report on Africanisms in American language (e.g., the words *banjo*, *bongo*, and *boogie-woogie* are derived from West African languages).
- share with the class African items (clothing, objects) that they might have at home and explain their significance.
- research and share with the class the origins of Kwanzaa in the United States, its seven principles, and its symbols.

ACTIVITY SHEET 6A

AFRICAN-AMERICAN MUSIC

The chart below shows three types of African-American music emerging from West African roots and their development in the United States over time.

AFRICAN-AMERICAN MUSIC: ITS DEVELOPMENT


WEST AFRICAN MUSICAL ROOTS
AFRICAN-AMERICAN SACRED TRADITIONS
AFRICAN-AMERICAN SECULAR TRADITIONS (NON-JAZZ)
AFRICAN-AMERICAN SECULAR TRADITIONS (JAZZ)
1600s
WORK, SONGS, FIELD CALLS, PROTEST SONGS
GAME SONGS SOCIAL SONGS
SYNCOPATED DANCE MUSIC
1700s
FOLK SPIRITUALS
1870s
ARRANGED SPIRITUALS
c. 1880s
RURAL BLUES
RAGTIME
c. 1890s
FOLK GOSPEL
NEW ORLEANS JAZZ
c. 1900
GOSPEL-HYMN
VAUDEVILLE BLUES
BOOGIE-WOOGIE
c. 1920s
TRANSITION INTO BIG BANDS
1930s
TRADITIONAL GOSPEL
SWING BANDS
1940s
GOSPEL QUARTETS
RHYTHM & BLUES
URBAN BLUES
RHYTHM & BLUES
BEBOP
GOSPEL GROUPS
1950s
GOSPEL CHOIRS
ROCK N' ROLL
HARD BOP
COOL
1960s
CIVIL RIGHTS SONGS
SOUL
SOUL JAZZ
MODERN JAZZ Avant Garde
1970s
CONTEMPORARY GOSPEL
DISCO
RAP
FUNK
JAZZ FUSION
1980s
TECHNO FUNK
HOUSE MUSIC
GO-GO

-------▸ indicates cross references

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Revised 1986, 1988 and 1989.

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ACTIVITY SHEET 6B

AFRICAN-AMERICAN HAIR BRAIDING

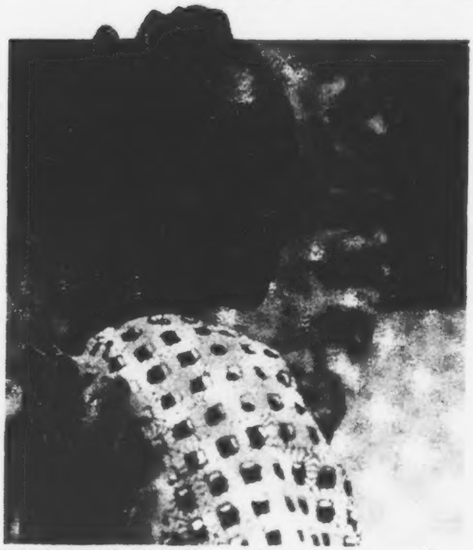

FIGURE D-29.1: Young Yoruba woman with a contemporary hair style.

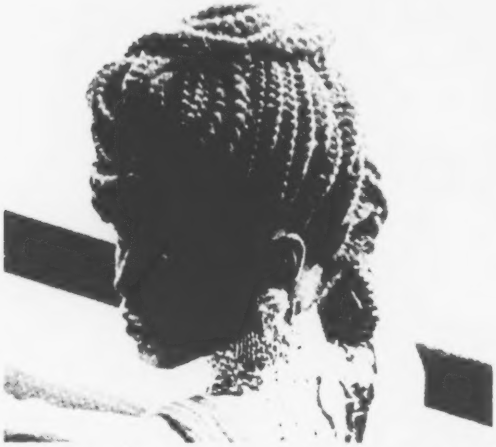

FIGURE D-29.2: African-American actress Angela Bassett wearing her hair braided.

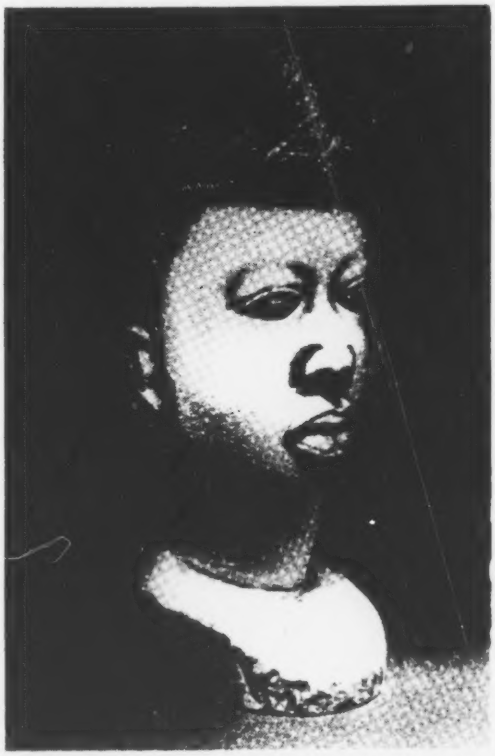

FIGURE D-29.3: Bust of Nora Augus, believed to have been carved by a Union soldier during the 1860s.

ACTIVITY SHEET 6C

AFRICAN-AMERICAN SCULPTURE

Compare the following African sculptures with the African-American sculptures on the next page.

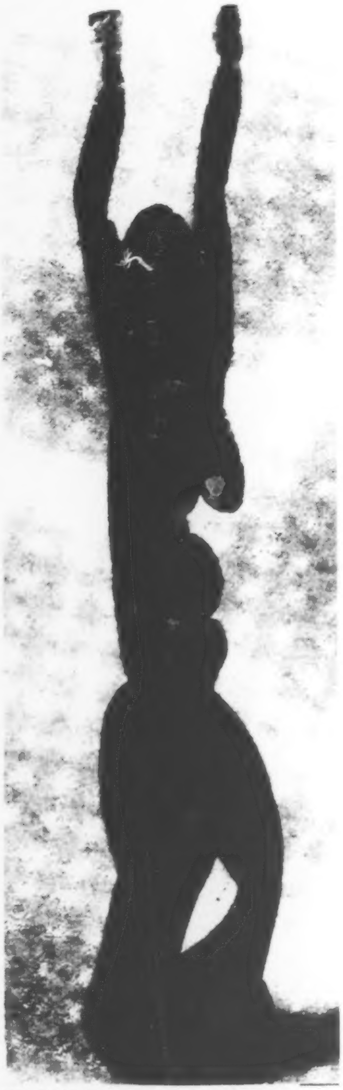
FIGURE D-30.1: Mali. Dogon Mother and Child. Wood, 18"

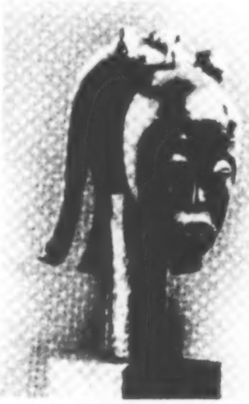
FIGURE D-30.2: Gabon. Fang Reliquary Head. Wood, 13 3/4"

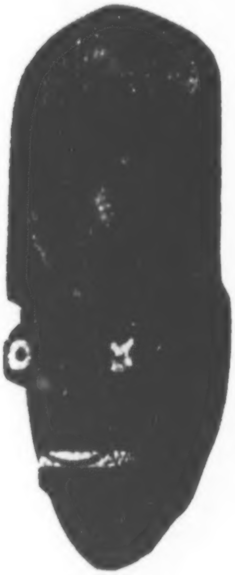
FIGURE 30.3: Liberia. Grebo Mask. Wood and paint, 21"

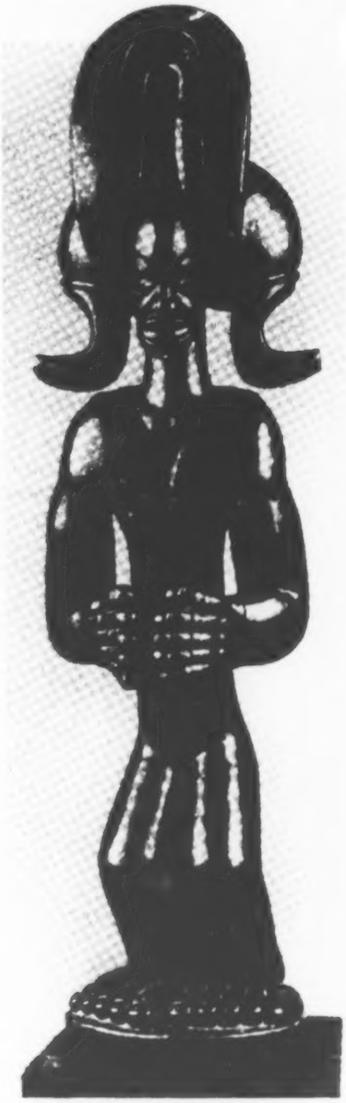
FIGURE D-30.4: Angola. Chokwe Figure of Warrior Hero. Wood, 14 5/8"

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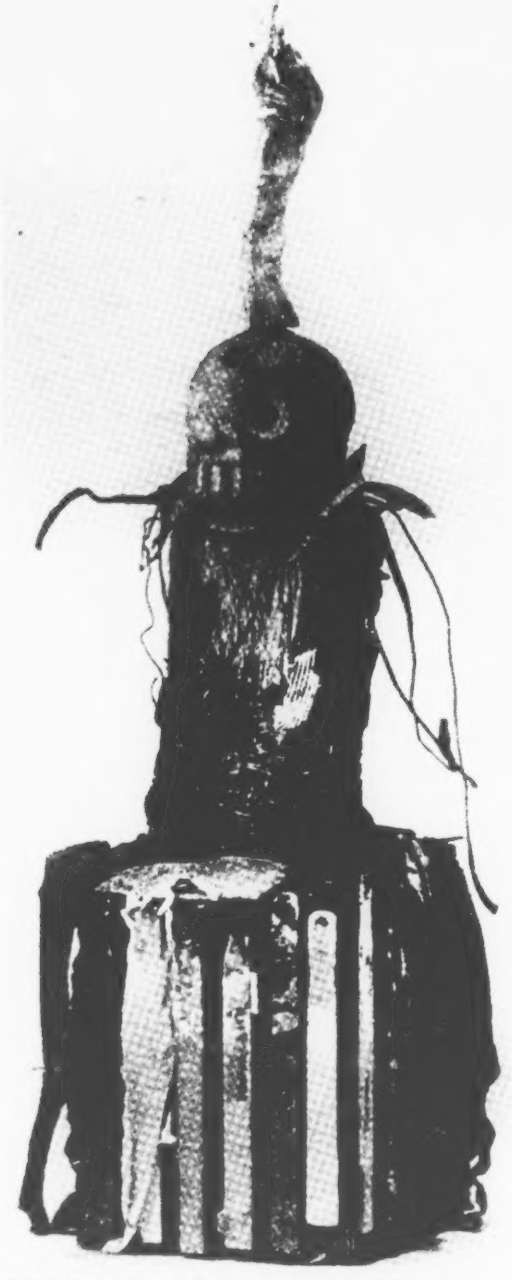

FIGURE D-31.1: Oliver Jackson, untitled wood and mixed media sculpture.

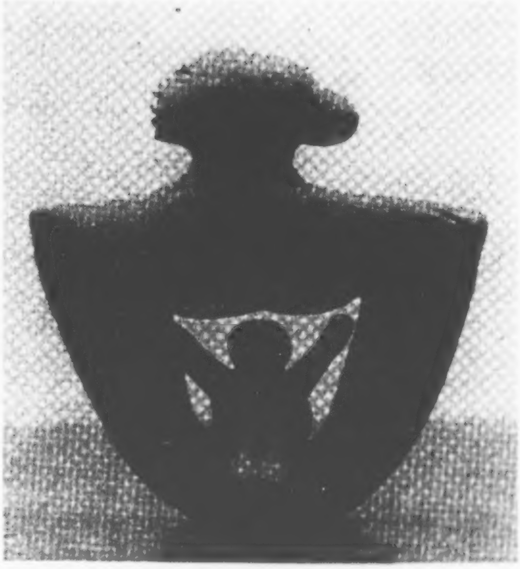

FIGURE D-31.2: Elizabeth Catlett, *Mother and Child*. Terra cotta sculpture.

ACTIVITY SHEET 6D

AFRICAN-AMERICAN CUISINE

AFRICAN PEANUT SOUP

10 tablespoons or 6 ounces peanut butter
2 cups salted water or chicken broth
Small tomato (optional)
Red pepper (optional)
Bit of chopped onion (optional)

Mix peanut butter and liquid, stirring slowly until dissolved. Bring mixture slowly to a boil. Add optional ingredients if desired. Serve. (Peanut soup may be used as a sauce for shrimp, beef, or chicken. For a main dinner course, use peanut soup as a basting over sliced chicken. Bake chicken slowly until tender.)

Edwina Chavers Johnson, *The What and How of Teaching Afro-American Culture and History in the Elementary Schools.* (Albany, NY: University of the State of New York, Division of Intercultural Relations in Education, 1972), p. 31. Permission pending.

VIRGINIA PEANUT SOUP

1/4 pound butter
1 small onion, diced
2 stalks celery, diced
3 tablespoons flour
2 quarts chicken broth, heated
1 pint peanut butter
1/3 teaspoon celery salt
1 teaspoon salt
1 tablespoon lemon juice
1/2 cup ground peanuts

Melt butter in pan and add celery and onion. Sauté 5 minutes, but do not brown. Add flour and blend well. Stir in hot chicken broth, and cook for 30 minutes. Remove from stove, strain, and add peanut butter, celery salt, salt, and lemon juice. Sprinkle ground peanuts on soup just before serving.

Anne Reynolds Tomlin Edwards, in *The Smithfield Cookbook*, The Junior Woman's Club of Smithfield Virginia (Hampton, VA: Multi-print, 1978, p. 43). Permission pending.

CARIBBEAN PEANUT SOUP

1/2 cup Spanish-type peanut butter or 1 cup unsalted, roasted Spanish or African peanuts
2 cups concentrated, low-salt chicken broth
1 small onion or 2 scallions, chopped
1 cup half-and-half
Salt
Yellow bonney pepper sauce or equivalent, to taste

Process the peanuts until reduced to a buttery consistency. (Skip this stage if using packaged peanut butter.) In the processor bowl, combine the peanut butter with 1/2 cup of the chicken broth and the onion. Spin for 10 seconds while gradually adding the remaining broth. Transfer the purée to a casserole and heat to a simmer. Cook until the mixture slowly thickens, about 5 minutes. Then slowly add the half-and-half, stirring constantly. Stop adding liquid when the soup is the consistency of heavy syrup. There may be milk left over or a little more may be needed. Salt to taste. Then stir in the chili sauce, drop by drop, until the flavor suits you. Serve in cups or shallow soup bowls with plantain chips or crackers.

Virginia F. and George A. Elbert, *Down-Island Caribbean Cookery* (New York: Simon & Schuster, 1991), p.87. Reprinted by permission

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ACTIVITY SHEET 6E

AFRICAN-AMERICAN DANCE

African-American dance uses movements and gestures that are considered distinctly African. What types of movements do the illustrations below suggest?

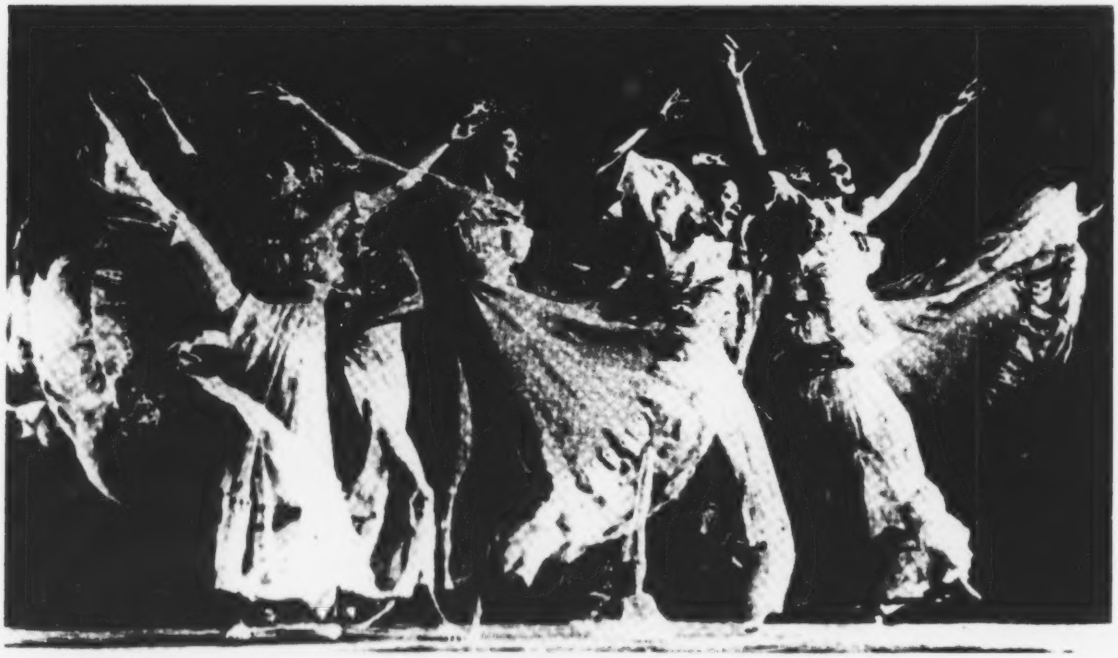
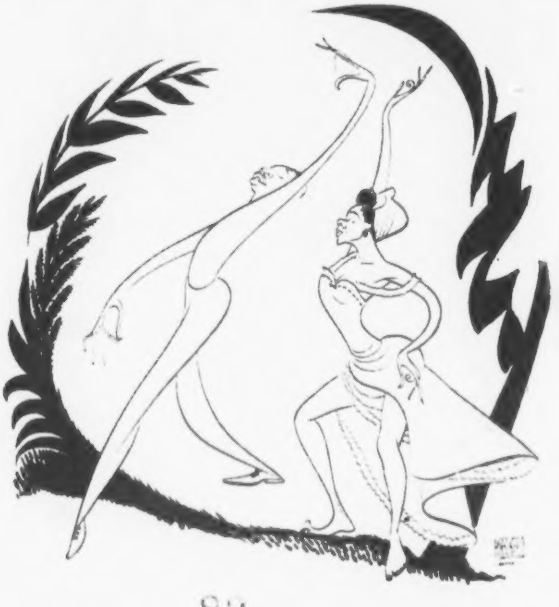


FIGURE D-33.1: The Katherine Dunham Dance Company. The use of drums from Africa and Haiti heightened the dance and drama.

FIGURE D-33.2: Cartoonist Al Hirschfeld's drawing Katherine Dunham and Avon Long in *Carib Song*, 1945. © 1945 Al Hirschfeld



ACTIVITY SHEET 6F

AFRICAN-AMERICAN BASKET WEAVING

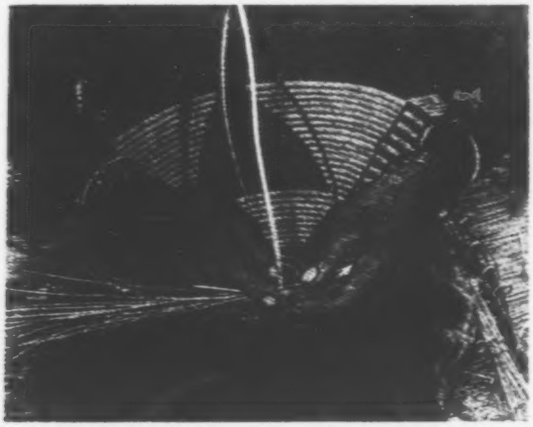


FIGURE D-34.1: Woman weaving a traditional African basket.

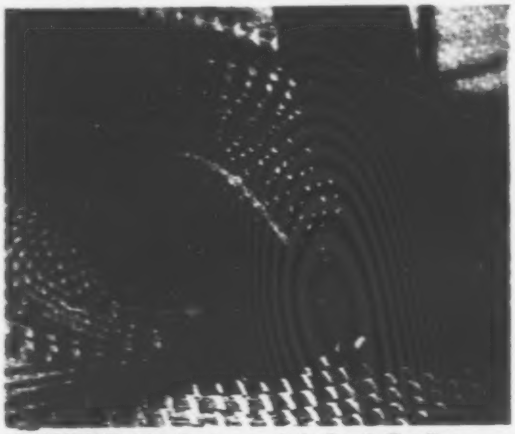


FIGURE D-34.2: Basket made in South Carolina by African-Americans.

WHEN AFRICANS WERE brought to South Carolina, it was not African labor alone that was being imported but African technology as well. The methods used to clear and irrigate the fields and the tools used to harvest and mill the grain—flail, mortar, and pestle—were African. So were the important fanner baskets.

These coiled baskets, circular trays nearly two feet in diameter, were used to winnow the grain. Coiled baskets were made everywhere in Africa, but on the coast of West Africa where slave traffic was heaviest, rice had been cultivated from an early period—in Senegambia, as early as 1800 to 1500 B.C.

Rice cultivation in South Carolina began in 1672 and, according to a plantation inventory from 1730, these coiled baskets were in use. Further evidence includes notices describing the skills ("excellent basket maker") of slaves up for public auction. The earliest existing basket of this kind is dated 1850.

By the early 1900s, basketry was taught as part of the school curriculum. At the turn of the century, the Penn School on St. Helena's Island began selling "sea island baskets" outside the area, primarily through mail order. But only the boys were willing students: Farm baskets were large and heavy, thus basket making was considered to be "men's work."

However, a Charleston merchant started a second mail-order business that began buying a steady supply of small baskets made by women from Charleston and Mt. Pleasant. Both businesses operated into the 1940s.

African-American basket makers, once found throughout coastal South Carolina and the Sea Islands, are concentrated today in the farming community of Mt. Pleasant, selling their wares either at makeshift basket stands along a five-mile stretch of U.S. 17 or on the street corners of Charleston.

Basket makers worked year-round, building up their inventories over the winter months when sales are slow. If the people who gather the materials and the children who are just learning the craft are counted with the accomplished weavers, there may be as many as 1500 basket makers in the Mt. Pleasant community. Weaver Mary Scott says that the craft is passed down in families for good reason: "That was one of the main things we did, learning to survive, was how to make baskets!"

Adapted from Margaret Osburn, "Along the Side of the Road," in *American Visions*, April 1988, p. 16-19. Reprinted by permission.

ACTIVITY SHEET 6G

AFRICANISMS IN AMERICAN CULTURE

DIRECTIONS

Work together with members of your group to complete the chart below. All group members should sign their names below to signify their contributions.

Aspects of African-American Culture	Africanisms Found	Influence on American Culture
Music		
Hair Braiding		
Sculpture		
Cuisine		
Dance		
Basket Weaving		

Signatures:

1. ____________________________

2. ____________________________

3. ____________________________

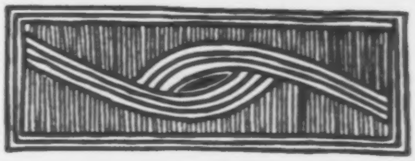
4. ____________________________

5. ____________________________

6. ____________________________

THEME E

THE STRUGGLE FOR HUMAN RIGHTS



TEACHER BACKGROUND

African-Americans' resistance, first to enslavement, and then to racism, has been the focus of the human rights struggle in this nation. The struggle has included individual and group action, non-violent and violent action, and action limited to African-American participation as well as action involving other Americans. Some notable examples of the African-American struggle for human and civil rights are the Amistad Mutiny, Nat Turner's Rebellion, the Abolitionist Movement, the Underground Railroad, legal challenges mounted by the National Association for the Advancement of Colored People (N.A.A.C.P.), and the Civil Rights Movement of the 1960s.

While individuals have always figured prominently in the African-American struggle, these men and women were most often connected to organizations, institutions, or movements that have been important agents for change. These include the many abolitionist organizations; African-American churches, newspapers, and schools; human and civil rights organizations such as the Niagara Movement, the N.A.A.C.P., the Universal Negro Improvement Association, the Southern Christian Leadership Conference, the Urban League, and the Black Panther Party.

Over the centuries, African-American resistance to oppression has used both the written and the spoken word—in tracts, newspaper articles and editorials, autobiographies, scholarly journals, speeches, songs, poems, etc. The power of their words was a result not only of what they said, but also how they said it.

Some of the individuals whose words have furthered the cause of human rights are very well known, others are less so. One such lesser known figure is David Walker. During the enslavement period, Walker, a free African-American, risked (and gave) his life when he published a tract appealing to white Americans to end slavery or live in fear of rebellion. Abolitionists distributed "David Walker's Appeal" for thirty years after his death. A more well known leader in the crusade for human rights during this same period was Sojourner Truth, a freed slave herself, who spoke powerfully against the subjugation of both enslaved Africans and women.

The Emancipation Proclamation, issued by President Abraham Lincoln in 1862 during the Civil War, had a great impact on human rights in the United States. African-Americans' reactions at the time to the Proclamation show that they realized the document was significant not as a final solution to the terrible scourge of slavery, but as a first step in the long and difficult process. In 1993, on the 130th anniversary of the effective date of the Proclamation, Americans are still reexamining that document and assessing its meaning and impact.

Shortly after the 13th Amendment to the Constitution finally abolished slavery, African-Americans in the South were again stripped of their civil rights. In the North, African-Americans also experienced discrimination and racism. Among the many African-Americans whose words had a great impact during this Jim Crow period were Ida B. Wells, W.E.B. DuBois, A. Philip Randolph, and the Caribbean leader Marcus Garvey.

The 1954 Supreme Court decision on *Brown v. Board of Education*, which was argued by the N.A.A.C.P. lawyer and later Supreme Court Justice Thurgood Marshall, ended legal segregation, but much work remained to be done in the struggle for human rights. Southern states continued to prevent African-Americans from registering to vote. Lunch counters, buses, water fountains, and schools remained segregated. In the North, *de facto* segregation existed in housing, jobs, and education. During this era in which many African-American leaders gained prominence, Dr. Martin Luther King, Jr., and Malcolm X, both powerful speakers, came to represent the divergent points of view that were emerging in the African-American community. The words of these two great leaders still resonate today as the struggle for human rights in this nation continues.

MAJOR IDEAS

- African-Americans' resistance to enslavement and racism has taken many forms, including the use of the written and spoken word.
- The words that prominent African-Americans have spoken and written have been powerful tools in the struggle for human rights.

PERFORMANCE OBJECTIVES

Students will be able to:

- explain why words—printed and spoken—were and are powerful tools in the struggle for human rights.
- recognize the courage required to speak out in the struggle for human rights.
- evaluate the effectiveness of David Walker's and Sojourner truth's use of words in the antebellum (pre-Civil War) struggle for human rights.
- assess the meaning and impact of the Emancipation Proclamation, which took effect in 1863.
- compare and contrast the various ways people of African ancestry have used words in the struggle against segregationist legislation and racism.
- analyze the methods for securing rights adopted by Martin Luther King, Jr., and Malcolm X, as explained in their own words.

LEARNING ACTIVITY 1

David Walker (1785-1830), the son of an enslaved father and a free mother, wrote "Walker's Appeal in Four Articles, Together with a Preamble, to the Coloured Citizens of the World, but in Particular and Very Expressly to Those of the United States of America," which condemned slavery and predicted that it would cause the destruction of the United States.

Walker's pamphlet was smuggled into the South where it infuriated slave owners who then put a price on his head. Walker, however, refused to flee Boston or hide; he is reported to have said, "I will stand my ground. Somebody must die in this cause." In June 1830, he was found dead near his shop, allegedly poisoned. Although some abolitionists criticized the Appeal for its justification of bloodshed, others frequently reprinted it during the next thirty years.

Sojourner Truth (c. 1797-1883) was born into slavery in New York State and set free in 1827. A riveting speaker, her message mixed religion, abolitionism, and, after she discovered the women's rights movement, feminism as well. She made her most famous speech in 1851 at the Ohio Women's Rights Convention; initially, many participants objected to her presence, fearing that the unpopular abolitionist cause would get mixed up with the feminist cause. But after she finished her speech, the audience responded with "roars of applause."

DEVELOPMENT

- Write on the chalkboard: "The pen is mightier than the sword." Ask students to explain what they think this means and why they agree or disagree.
- Ask students to give examples of words—written or oral—that have had a major impact on people and events.
- Ask students why some words are more powerful than others. What qualities make a particular speech, article, song, or poem powerful? (the message, phrasing, drama, imagery, etc.)
- Distribute Activity Sheet 1, "The Power of Words During Slavery." Have students read the activity sheet and complete the exercise; then have them explain their answers to the following questions:
  - — What did David Walker say in his pamphlet? What did Sojourner Truth say in her speech?
  - — How are their words different? Are there any similarities?
  - — Why do you suppose David Walker worked to smuggle his "Appeal" into the South?
  - — Most holders of enslaved Africans, supported by state laws, did not allow them to learn to read and write. Why?
  - — How do you imagine enslaved people who could read reacted to "Walker's Appeal"? How do you imagine those holding enslaved people reacted?
  - — David Walker is believed to have been poisoned in 1830, but his "Appeal" was reprinted and distributed by Abolitionists (people who wanted to abolish slavery) for the next 30 years. Why?
  - — Why were there "roars of applause" and "streaming eyes" after Sojourner Truth finished her speech?
  - — If you had been in the audience, how would you have reacted to Sojourner Truth's speech?
  - — Why do you suppose Sojourner Truth, a former slave, decided to speak out at the Ohio Women's Rights Convention?
  - — Should Sojourner Truth have spoken out only against slavery? Why or why not?

  - Are the words that Sojourner Truth spoke in 1851 relevant to women in the 1990s? Why or why not?
  - Is David Walker's message still meaningful today? Why or why not?

FOLLOW-UP ACTIVITIES

Students can:

- research and report on the biography of Sojourner Truth.
- read aloud other speeches that Sojourner Truth delivered.
- design a bulletin board display on the theme of "The Power of Words in the Struggle for Human Rights."

ACTIVITY SHEET 1

THE POWER OF WORDS DURING SLAVERY

Human Rights Gazette

SPECIAL PRE-CIVIL WAR EDITION

DAVID WALKER WARNS AMERICANS OF SLAVERY'S CONSEQUENCES

DAVID WALKER, a free Bostonian, wrote his "Appeal" in 1829. Through his contacts with sailors, the pamphlet was smuggled into the Southern United States. An excerpt has been adapted below:

Americans! notwithstanding you have and do continue to treat us more cruel than any heathen nation ever did a people it had subjected to the same condition that you have us. Now let us reason—I mean you of the United States, whom I believe God designs to save from destruction, if you will hear. For I declare to you, whether you believe it or not, that there are some on the continent of America, who will never be able to seek forgiveness. God will surely destroy them, to show you his disapproval of the murders they and you have inflicted on us....

Remember Americans, that we must and shall be free and, enlightened as you are, will you wait until we shall, under God, obtain our liberty by the crushing arm of power? Will it not be dreadful for you? I speak, Americans, for your good. We must and shall be free, I say, in spite of you. You may do your best to keep us in wretchedness and misery, to enrich you and your children, but God will deliver us from under you. And woe, woe, will be to you if we have to obtain our freedom by fighting. Throw away your fears and prejudices then, and enlighten us and treat us like men, and we will like you more than we do now hate you, and tell us now no more about colonization, for America is as much our country, as it is yours.

FIGURE E-5

Treat us like men, and there is no danger but we will all live in peace and happiness together. For we are not like you, hardhearted, unmerciful, and unforgiving. What a happy country this will be, if the whites will listen. What nation under heaven, will be able to do anything with us, unless God gives us up into its hand? But Americans, I declare to you, while you keep us and our children in bondage, and treat us like brutes, to make us support you and your families, we cannot be your friends. You do not look for it, do you? Treat us then like men, and we will be your friends.

Adapted from *Walker's Appeal & Garnet's Address*. American Negro: His History and Literature Series, no. 2. (Salem, NH: Ayer Co. 1968) Reprinted by permission.

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SOJOURNER TRUTH SPEAKS OUT ON RIGHTS FOR WOMEN AND ENSLAVED PEOPLE

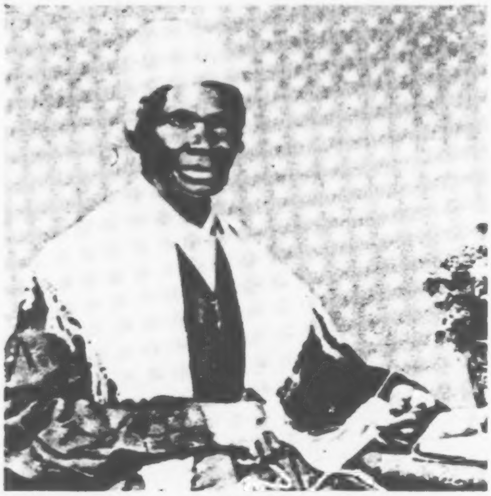


FIGURE E-6

IN 1851, at the Ohio Women's Rights Convention, Sojourner Truth, a former New York slave, listened quietly to the speakers, many of whom were males opposed to women's equality. Then she rose to speak. Some hissed disapproval. But when Sojourner Truth finished her statement, there were "roars of applause" and "streaming eyes." Her statement follows:

Well, children, where there is so much racket, there must be something out of kilter. I think that between the Negroes of the South and the women of the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! and ar'n't I a woman? Look at me! Look at my arm! I have ploughed and planted and gathered into barns, and no man could head me! And ar'n't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! And ar'n't I a woman? I have born thirteen children and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ar'n't I a woman?

If my cup won't hold but a pint and yours hold a quart, wouldn't you be mean not to let me have my little half-measure full?

Then that little man in black there [a minister], he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back again, and get it right side up again. And now they is asking to do it, the men better let them. Obliged to you for hearing on me, and now old Sojourner hasn't got nothing more to say.

Adapted from Sojourner Truth, in *We, the American Women: A Documentary History.* Beth M. Kava and Jeanne Bodin, eds. (Englewood, NJ: Jerome S. Ozer, 1987), p. 117. Reprinted by permission.

ACTIVITY SHEET 1 CONTINUED

EXERCISE 1

Use the chart below to compare and contrast the words of David Walker and Sojourner Truth. Next to each characteristic listed at left, give an example from the words of David Walker and Sojourner Truth that illustrates it.

Characteristic	David Walker's Words	Sojourner Truth's Words
The Message		
Poetry/ Imagery		
Drama		
Effectiveness Rating on the scale below	______	______

0	1	2	3
ineffective	somewhat effective	effective	most effective

LEARNING ACTIVITY 2

Many Americans today continue to associate the freeing of enslaved Africans with the famous Emancipation Proclamation, issued by President Abraham Lincoln in 1862, during the Civil War. The Emancipation Proclamation freed only enslaved Africans in areas still in rebellion against the United States. In reality, it freed not one enslaved African because those to whom the proclamation referred were not within the jurisdiction of the president at the time. It did nothing to end slavery in the loyal border states, nor in specific conquered areas in the South. In all, about 800,000 African-American people remained enslaved in these areas. Nevertheless, the Proclamation clearly foreshadowed and set the stage for the end of slavery, which the states legally achieved when they ratified the 13th Amendment to the United States Constitution in 1865, eight months after the war ended.

DEVELOPMENT

- Ask students why Abraham Lincoln is one of the two presidents of the United States who are honored today with special holidays. (One probable response is: "Lincoln freed the slaves.")
- Distribute Activity Sheet 2A, "Lincoln on Slavery: 1862." Have students read the activity sheet; then have them explain their answers to the following questions:
  - — What does this letter tell us about Abraham Lincoln's official view of slavery in 1862?
  - — What does this letter tell us about Abraham Lincoln's personal views of slavery in 1862?
  - — How did his personal views compare with what he considered his official duty?
  - — Why did Lincoln make the survival of the Union his first priority?
  - — If you had lived in 1862, how do you think you would have reacted to reading Lincoln's words in *The New York Tribune*?
- Distribute Activity Sheet 2B, "Lincoln's Decision." Divide the class into small groups and instruct each group to read and follow the directions on the activity sheet.
- Have representatives of each group share their "memos to Lincoln" with the class.
- Distribute Activity Sheet 2C, "The Emancipation Proclamation." Have students read the activity sheet; then have them explain their answers to the following questions:
  - — What decisions did Abraham Lincoln make in 1862 concerning slavery?
  - — How were enslaved people in the rebel states affected by the Emancipation Proclamation? How were enslaved people in the border states affected?
  - — Why do you think Lincoln asked those enslaved people set free not to engage in violence? How useful was this request?
  - — Lincoln allowed freed slaves to join the Union army. If you had been a freed African, would you have done so?
  - — Lincoln considered the Proclamation a "war measure." What did he mean? In what ways could it help win the war?
  - — How important was the Emancipation Proclamation to enslaved Africans?
  - — What do you think might have happened if Lincoln had not issued the Emancipation Proclamation?
  - — Abraham Lincoln has been called "The Great Emancipator." Does he deserve this title?
  - — Was Lincoln's issuance of the Emancipation Proclamation proof of the saying "The pen is mightier than the sword"? Why or why not?
- Distribute Activity Sheet 2D, "Boston African-Americans React." Have students read the activity sheet; then have them

explain their answers to the following questions:

— What information do we get from this activity sheet?

— How did African-Americans in Boston react upon hearing that Lincoln had issued the Emancipation Proclamation?

— Why were free African-Americans waiting in "hope and fear" in Boston on the night of December 31, 1862?

— Why did they begin to sing, "Sound the loud timbrel o'er Egypt's dark sea, Jehovah hath triumphed, his people are free"?

— Why does Frederick Douglass say that African-Americans that night were celebrating the "first step" taken by the United States toward ending slavery?

— Do you agree with Douglass that the Emancipation Proclamation was an important "first step" in the struggle to end slavery?

FOLLOW-UP ACTIVITIES

Students can:

- debate whether celebrations that are being planned around the nation to commemorate 1993 as the 130th anniversary of the Emancipation Proclamation are merited.
- work in small groups to rewrite the Emancipation Proclamation, making changes, additions, and deletions.
- research and report on events that led up to the adoption of the 13th Amendment, which legally abolished the institution of slavery throughout the United States.

ACTIVITY SHEET 2A

LINCOLN ON SLAVERY: 1862

Abraham Lincoln was elected President of the United States in 1860. Within months, seven Southern states, fearful that Lincoln would end slavery, announced that they were leaving the Union. Civil war broke out.

In 1862, during the Civil War, a New York newspaper editor published an open letter insisting that President Lincoln free the slaves immediately. Lincoln wrote the following letter back:

FIGURE E-10

Dear Sir:

I have just read your letter addressed to me through The New York Tribune. As to the policy I "seem to be pursuing," as you say, I have not meant to leave anyone in doubt.

I would save the Union. I would save it the shortest way (that can be taken) under the Constitution.

If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery.

If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save this Union; and what I forbear [refrain from doing], I forbear because I do not believe it would help to save the Union.

I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men, everywhere, could be free.

The New York Tribune, August 25, 1862. Public Domain.

ACTIVITY SHEET 2B

LINCOLN'S DECISION

Pretend that the year is 1862 and you are an advisor to President Lincoln. The war is going badly for the North. Meanwhile, abolitionists are demanding that the president free the slaves at once by means of a wartime proclamation. "Teach the rebels and traitors that the price they are to pay for the attempt to abolish this Government must be the abolition of slavery," said Frederick Douglass, the famous African-American editor and reformer.

The president has asked you to list for him the pros and cons of freeing enslaved people at this time, which you have done in chart form below. Then you are to make recommendations. Review the chart and write a memorandum to President Lincoln explaining your advice.

EMANCIPATION OF ENSLAVED PEOPLE

ADVANTAGES	DISADVANTAGES
• Freeing the enslaved now will strengthen the moral cause of the Union at home and abroad.	• Words cannot free enslaved people. Union armies cannot even enforce the Constitution in the rebel states. They will not be able to enforce emancipation.
• England, proud of having abolished slavery in 1833, will refuse to side with the Confederacy.	• The Union cannot feed and care for enslaved Africans if they are freed immediately. A state of extreme disorder may result, especially as this is wartime.
• Abolitionists will be satisfied. They argue that it is absurd to fight a war without destroying the institution that caused it.	• If the enslaved people are freed, the four border states, which rely on slavery, may go over to the Confederacy.
• An economic blow will be delivered to the South, which depends on slavery.	• Some northerners oppose emancipation. They volunteered to save the Union, not fight slavery.
• Freed slaves will join Union armies, which badly need soldiers.	

EXERCISE

MEMORANDUM

To: President Lincoln

From: Your Advisor, ____________________

Subject: Emancipation of Enslaved People

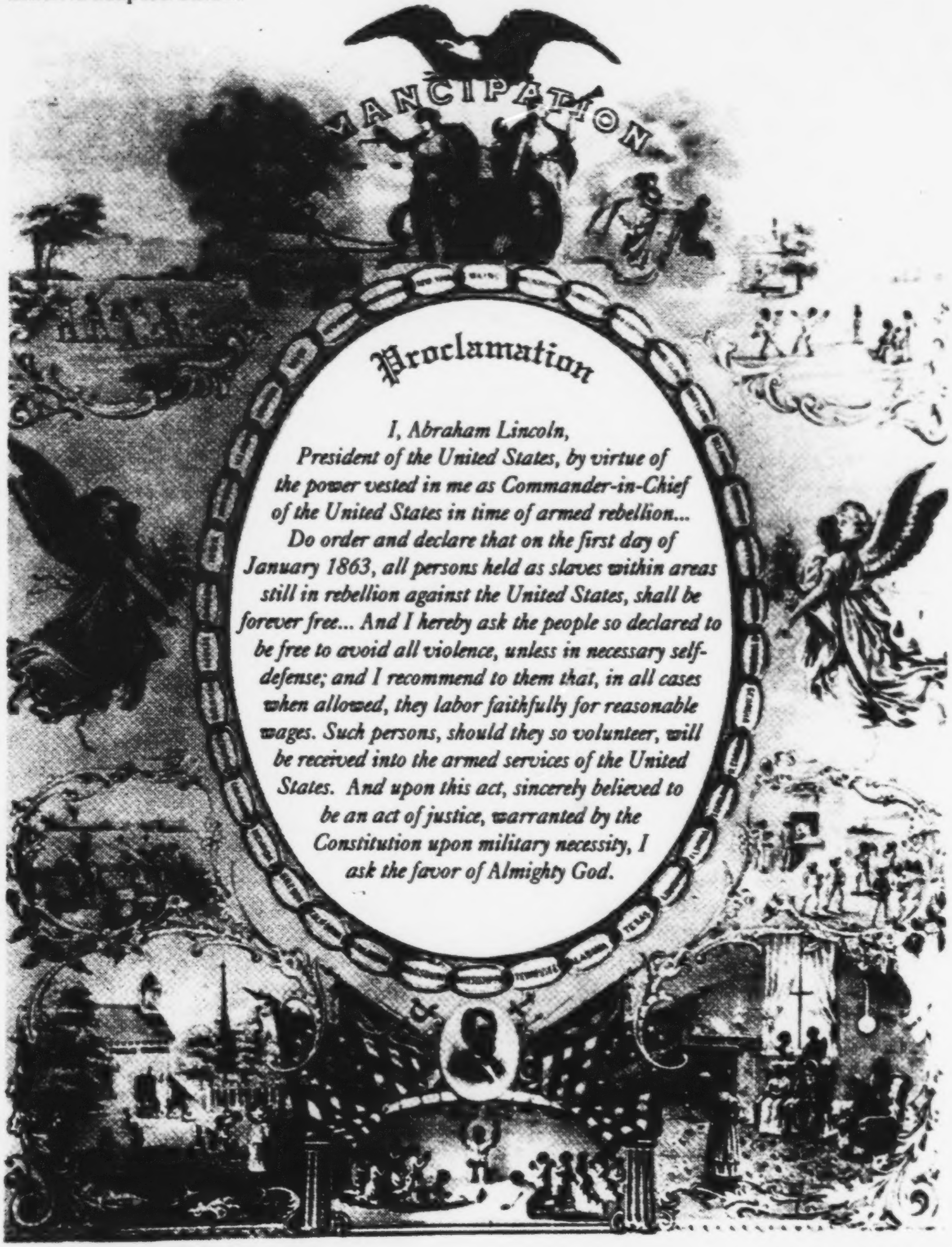
With regard to the decision you face on freeing the enslaved, I recommend that you ______

I make this recommendation because ____________________

ACTIVITY SHEET 2C

THE EMANCIPATION PROCLAMATION

In September 1862, President Abraham Lincoln issued the proclamation, effective January 1, 1863, which is adapted below:



EMANCIPATION

Proclamation

I, Abraham Lincoln, President of the United States, by virtue of the power vested in me as Commander-in-Chief of the United States in time of armed rebellion... Do order and declare that on the first day of January 1863, all persons held as slaves within areas still in rebellion against the United States, shall be forever free... And I hereby ask the people so declared to be free to avoid all violence, unless in necessary self-defense; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages. Such persons, should they so volunteer, will be received into the armed services of the United States. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I ask the favor of Almighty God.

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ACTIVITY SHEET 2D

BOSTON AFRICAN-AMERICANS REACT

On the evening of December 31, 1862, African-Americans and their friends held meetings all over the United States. One such meeting, held in Boston, is described below by Frederick Douglass, a former slave and a well known abolitionist.

> A LARGE CROWD gathered in Tremont Temple to wait for the telegram announcing the "new departure." Two years of war had passed, and we now met together to receive and celebrate the long-hoped-for proclamation, "if" it came . For, in view of the past, it was by no means certain that it would come.
>
> The occasion, therefore, was one of both hope and fear. Our ship was on the open sea, tossed by a terrible storm. Wave after wave was passing over us, and every hour the danger increased.
>
> Every moment of waiting chilled our hopes, and strengthened our fears. A line of messengers was established between the telegraph office and Tremont Temple, and the time was occupied with brief speeches.
>
> But speaking or listening to speeches was not the thing for which the people had come together. We were waiting and listening as for a bolt from the sky, which would break the chains of four millions of slaves. We were watching by the dim light of the stars, for the dawn of a new day. We were longing for the answer to the agonizing prayers of centuries. Remembering those in bonds as bound with them, we wanted to join in the shout for freedom.
>
> Eight, nine, ten o'clock came and went, and still no word. A visible shadow seemed falling on the crowd. At last, when patience was almost exhausted, and suspense was becoming agony, a man (I think it was Judge Russell) quickly came through the crowd, and with a face bright with the news he bore, shouted in tones that thrilled all hearts, "It is coming! It is on the wires!"
>
> The effect of this announcement was startling beyond description, and the scene was wild and grand. Joy and gladness exhausted all forms of expression, from shouts of praise to sobs and tears. My old friend Rue, a Negro preacher, a man of wonderful vocal power, expressed the heartfelt emotion of the hour, when he led all the people in the anthem, "Sound the loud timbrel o'er Egypt's dark sea, Jehovah hath triumphed, his people are free."
>
> It was one of the most thrilling occasions I ever witnessed, and a worthy celebration of the first step on the part of the nation in its departure from the thralldom of ages.

From Federick Douglass, *The Life and Times of Frederick Douglass, Written by Himself* (New York: Carol Publishing, 1984), pp. 387-89. Reprinted by permission.

LEARNING ACTIVITY 3

The 13th, 14th, and 15th Amendments to the United States Constitution, called the Reconstruction Amendments, abolished slavery, extended rights of citizenship to all Americans (except Native Americans), and extended voting rights to all African-American males, respectively. For a short time, African-Americans were elected to Congress and other government positions. But when the Reconstruction period ended in 1877, Southern state governments were already on their way toward disenfranchising African-Americans once again.

It was during this time that the Ku Klux Klan, emerged. A secret society of night riders, the Klan used violence to terrorize African-Americans and "keep them in their place." During the decade from 1890 to 1900, more than 1,800 mob murders by hanging, burning, shooting or beating were recorded. Of the victims, 1,400 were African-American. From January to October 1900, newspapers reported 114 lynchings, all but two in the South. Furthermore, Southern state governments and municipalities passed so-called Jim Crow laws that discriminated against African-Americans by setting aside separate facilities for them in public places such as railroad cars, hospitals, and schools. The federal government gave the doctrine of "separate but equal" legal sanction in the 1896 Supreme Court ruling in the case of *Plessy v. Ferguson*. This period lasted in essence until the 1960s, when the Civil Rights Movement gathered popular support, bolstered by the Supreme Court's 1954 decision against enforced segregation in *Brown v. Board of Education*.

During the Jim Crow era, the voices of a number of African-Americans rose in the struggle for human rights. Among the most prominent were Ida B. Wells, an editor and writer for the African-American press; W.E.B. Dubois, a founder of the Niagara Movement and of the National Association for the Advancement of Colored People (N.A.A.C.P.); Marcus Garvey, founder of the Universal Negro Improvement Association (U.N.I.A.); and A. Philip Randolph, founder and president of the Brotherhood of Sleeping Car Porters.

DEVELOPMENT

- Show students photographs (widely available) of segregated bathrooms, drinking fountains, movie theaters, etc., in the United States prior to 1954.
- Ask students what they imagine life was like for African-Americans during that period.
- Divide the class into groups of four students each. To each student in a group distribute one of the selections on Activity Sheet 3, "African-American Hall of Fame": Ida B. Wells; W.E.B. DuBois; Marcus Garvey; and A. Philip Randolph.
- Instruct students to read their assigned selections and then work together to complete Exercises 1 and 2 on the activity sheet.
- Have a spokesperson from each group tell the class which of the individuals featured they would give a "Special Achievement Award," as directed in Exercise 2.
- Finally, have students explain their answers to the following questions:
  - — What information do we get from this activity sheet?
  - — How did each of these African-American leaders contribute to the struggle for human rights?
  - — How did their goals for African-Americans compare?
  - — Were the methods they chose to achieve their goals similar or different? Explain.
  - — Why didn't the First Amendment of the Constitution, guaranteeing of freedom of the press, protect Ida B. Wells and her *Memphis Free Speech* newspaper in 1892?
  - — As an African-American living in 1897, how do you think you would have reacted to W.E.B. DuBois' statement?

— How do you explain Marcus Garvey's popularity in the 1920s?

— Why do you suppose A. Philip Randolph targeted discrimination in the armed forces and defense industry in 1942? How would you have felt about fighting in a segregated military unit? Explain.

— What qualities did these people have which made them effective leaders?

— Which of these leaders would you want to learn more about? Which of these people would be effective leaders today?

FOLLOW-UP ACTIVITIES

Students can:

- visit the offices of the *Amsterdam News* or the *City Sun* and discuss how those newspapers view themselves in the struggle for human rights today.
- work together in small groups to write a dialogue in which all four of the African-American leaders featured in this learning activity explain their positions in the context of the times in which they lived.
- view the video "Ida B. Wells: A Passion for Justice," which has been distributed to all district offices and can be borrowed for class use.
- interview adults who experienced racial segregation in this country. Students can make tape recordings and play them back for the class.
- do further research into the lives of Ida B. Wells, W.E.B. DuBois, Marcus Garvey, and A. Philip Randolph and report to the class.
- research the lives of other prominent African-American leaders (such as Booker T. Washington, James Weldon Johnson, Mary McLeod Bethune, Claude McKay, Langston Hughes, Paul Robeson), whose words made a difference during the Jim Crow era.

ACTIVITY SHEET 3

AFRICAN-AMERICAN HALL OF FAME

The 13th, 14th, and 15th Amendments to the United States Constitution ended enslavement and guaranteed full rights to all Americans. But when the period of Reconstruction ended in 1877, the Southern state governments passed laws, called Jim Crow laws, which prevented African-Americans and white people from using the same public facilities, services, and places. African-Americans were kept from voting. Lynch mobs often attacked, hung, or burned innocent African-Americans.

During the Jim Crow era, the voices of a number of African-Americans rose in the struggle for human rights. Among the most prominent were Ida B. Wells, W.E.B. DuBois, Marcus Garvey, and A. Philip Randolph. An "African-American Hall of Fame" would include these people, whose pictures and words appear below.

IDA B. WELLS

Ida B. Wells started her campaign against lynching in Tennessee at the age of 19. Her articles in the *Memphis Free Speech* exposed the growing number of lynchings. In 1892 she published information showing that the lynchings of three successful African-American grocers was the work of their white competitors. In her autobiography, Ida B. Wells describes events soon after she published that piece.

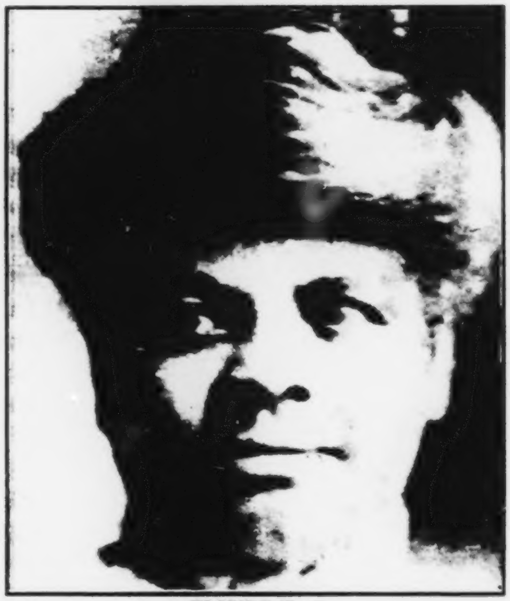


FIGURE E-17

Mr. Fortune met me in Jersey City. He greeted me with "Well, we've been a long time getting you to New York, but now you are here I am afraid you will have to stay." "I can't see why that follows," said I. "Well," he said, "from the rumpus you have kicked up I feel assured of it. Oh, I know it was you because it sounded just like you."

"Will you please tell me what you are talking about?" I asked. "Haven't you seen the morning paper?" he replied. I told him no. He handed me a copy of *The New York Sun* where he had marked an article from Memphis. The article stated that a committee of leading citizens had gone to the office of the *Free Speech*, run the business manager, J.L. Fleming, out of town, destroyed the type and furnishings of the office, and left a note saying that anyone trying to publish the paper again would be punished with death.

The article went on to say that the paper was owned by Ida B. Wells, a former school-teacher, who was traveling in the North.

Although I had been warned repeatedly by my own people that something would happen if I did not stop harping on the lynching of three months before, I had expected that happening to come when I was at home. I had bought a pistol the first thing after Tom Moss was lynched, because I expected some cowardly retaliation from the lynchers. I felt that one had better die fighting against injustice than to die like a dog or a rat in a trap. I had already decided to sell my life as dearly as possible if attacked. I felt if I could take one lyncher with me, this would even up the score a little bit.

Because I saw the chance to be of more service to the cause by staying in New York than by returning to Memphis, I took a position on the *New York Age*, and continued my fight against lynching and lynchers. They had destroyed my paper, in which every dollar I had in the world was invested. They had made me an exile and threatened my life for hinting at the truth. I felt that I owed it to myself and my race to tell the whole truth.

From Ida B. Wells, *Crusade for Justice: The Autobiography of Ida B. Wells*. Alfreda Duster, ed. (University of Chicago Press, 1972), pp. 61-63. Reprinted by permission.

ACTIVITY SHEET 3 CONTINUED

W. E. B. DUBOIS

W. E. B. DuBois was the first African-American to graduate from Harvard with a Ph.D. degree. He was one of the founders in 1909 of the National Association for the Advancement of Colored People. Editor of the N.A.A.C.P.'s journal, *The Crisis*, DuBois also wrote a number of books and scholarly papers, one of which is excerpted below.

FIGURE E-18

Here, then, is the dilemma, and it is a puzzling one, I admit. What, after all, am I? Am I an American or am I a Negro? Can I be both? Or is it my duty to cease to be a Negro as soon as possible and be an American? Here, it seems to me, is the solution to the riddle that puzzles so many of us. We are Americans, not only by birth and by citizenship, but by our political ideals, our language, our religion. Farther than that, our Americanism does not go. At that point, we are Negroes, members of a vast historic race that from the very dawn of creation has slept, but half awakening in the dark forests of its African fatherland. We are the first fruits of this new nation, the sign of that black to-morrow which is yet destined to soften the whiteness of to-day. We are that people whose sense of song has given America its only American music, its only American fairy tales, its only touch of warmth and humor. As such, it is our duty to maintain our physical and intellectual powers and our spiritual ideals. As a race we must strive by race unity to the realization of that broader humanity which freely recognizes differences in men, but refuses to accept inequality in their opportunities of development.

Adapted from W.E.B. DuBois, *The Conservation of the Races* (Washington, DC: American Negro Academy, Occasional Papers, No. 2, 1897), pp. 11-12. Public domain.

ACTIVITY SHEET 3 CONTINUED

MARCUS GARVEY

Born in Jamaica, Marcus Garvey formed the Universal Negro Improvement Association there in 1914. In 1917 he reorganized the Association in the United States. Although his goal, which he explains below in his own words, was never achieved, about one million people did join his group.

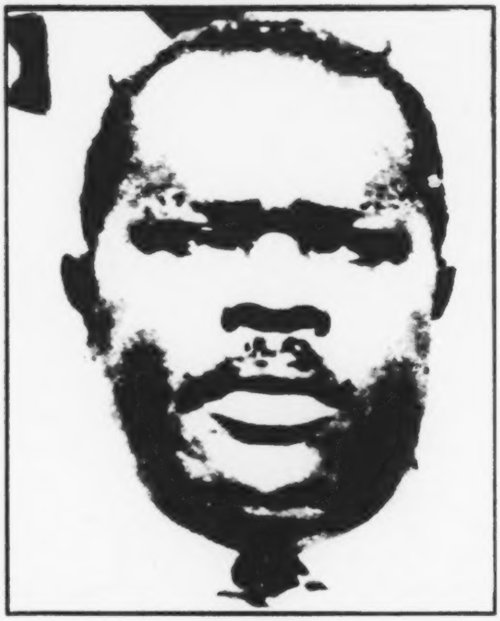


FIGURE E-19

The Negro must have a country, and a nation of his own. If you laugh at the idea, then you are selfish and wicked, for you and your children do not intend that the Negro shall trouble you in yours. If you do not want him to have a country and a nation of his own; if you do not intend to give him equal opportunities in yours; then it is plain to see that you mean that he must die, even as the Indian to make room for your generations.

Why should the Negro die? Has he not served America and the world? Has he not borne the burden of civilization in this Western world for three hundred years? Has he not contributed his best to America? Surely all this stands to his credit, but there will not be enough room and the one answer is "find a place." We have found a place, it is Africa and as black men for three centuries have helped white men build America, surely generous and grateful white men will help black men build Africa....

Let the Negroes have a government of their own. Don't encourage them to believe that they will become social equals and leaders of the whites in America, without first on their own account proving to the world that they are capable of evolving a civilization of their own....

Adapted from Marcus Garvey, *An Appeal to the Soul of White America*. Library of Congress. Permission pending..

A. PHILIP RANDOLPH

In 1941, A. Philip Randolph, a well known labor leader, threatened President Franklin Roosevelt with a mass march on Washington, D.C., if the president would not end segregation in the United States armed forces and in the defense industries. Below, Randolph addresses his followers.

FIGURE E-20

We have met at an hour when the war is becoming more threatening. As one of the sections of the oppressed darker races, we are deeply concerned that the armies of Hitler, Hirohito, and Mussolini do not destroy democracy. We know that our future is tied with the future of the democratic way of life. But we would not be honest with ourselves were we to stop with a call for a victory of arms alone. We know this is not enough.

Our aim must not only be to defeat the enemy on the battlefield but to win the peace, for democracy, for freedom and the Brotherhood of Man without regard to his pigmentation, land of his birth or the God of his fathers....

We want the full works of citizenship with no reservations. We will accept nothing less.

But goals must be achieved. They are not secured because it is just and right that they be possessed by Negro or white people. Slavery was not abolished because it was bad and unjust. It was abolished because men fought, bled and died on the battlefield. They must win their goals and to win them they must fight, sacrifice, suffer, go to jail and, if need be, die for them. These rights will not be given. They must be taken.

As to the composition of our movement. Our policy is that it be all-Negro, and pro-Negro but not anti-white, or anti-semitic or anti-labor, or anti-Catholic. The reason for this policy is that all oppressed people must assume the responsibility and take the initiative to free themselves.

[Note: In response, President Roosevelt did issue an order ending discrimination in the defense industries, but he did not desegregate the military.]

Adapted from A. Philip Randolph, "Keynote Address to the March on Washington Movement," September 26, 1942, A. Philip Randolph Institute. Permission pending.

ACTIVITY SHEET 3 CONTINUED

EXERCISE 1

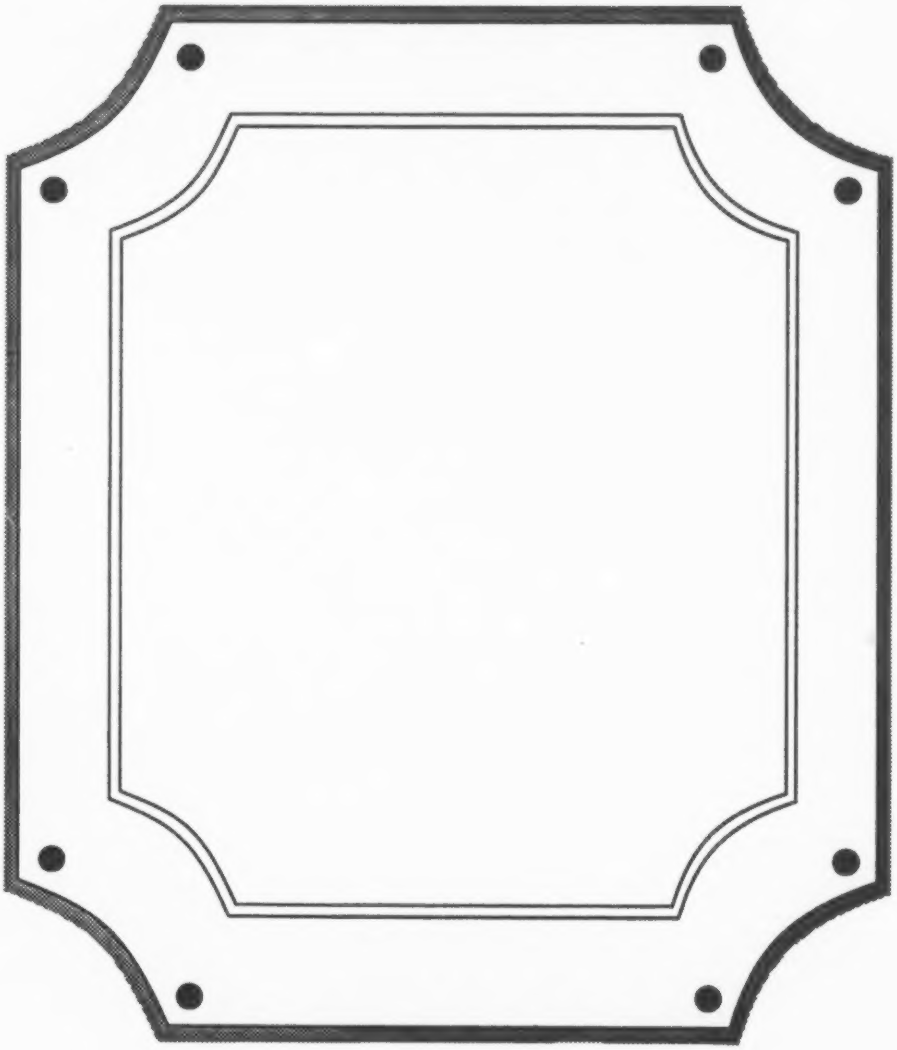
Work together to complete the chart below. You may not be able to fill in all items for every individual.

LEADER	GOALS	METHODS	OUTCOME
Ida B. Wells			
W.E.B. DuBois			
Marcus Garvey			
A. Philip Randolph			

ACTIVITY SHEET 3 CONTINUED

EXERCISE 2

To which one of the above African-American leaders would you give a Special Achievement Award for his or her contribution to the struggle for human rights? On the plaque below, write an inscription to describe his or her contribution.



LEARNING ACTIVITY 4

The two African-Americans whose words resonated most during the Civil Rights Movement of the 1960s were Dr. Martin Luther King, Jr., and Malcolm X. Their goals and the methods they advocated to achieve those goals differed fundamentally. Dr. King, a founder of the Southern Christian Leadership Conference, believed in racial integration and nonviolent resistance. Malcolm X, a forceful advocate of the black Muslims, believed in advancement only through self-help, including Black nationalism, and self defense. After a trip to Mecca and Africa in 1964, however, Malcolm, who had changed his name to Al Hajj Malik al-Shabazz, began to change his approach. He agreed to cooperate with other civil rights groups and whites to achieve his goals. But he held fast to the need for a revolution in the United States. According to Malcolm, the method of change—peaceful or violent—was ultimately up to whites.

- Write the names Dr. Martin Luther King, Jr., and Malcolm X on the chalkboard. Ask students to tell what they know about each man.
- Distribute Activity Sheet 4, "Dr. King and Malcolm X." Have students read the activity sheet and work in pairs to complete the exercise; review it with the class.
- Have students write two questions that they would have liked to have asked Dr. King and two questions they would have liked to have asked Malcolm X. Have volunteers pose their questions. Other students can give the answers they think Dr. King and Malcolm X would have given.
- Finally, have students explain their answers to the following questions:
  - What do the words of Dr. King and Malcolm X tell us about the struggle for human rights in the United States during the 1960s?
  - How did the goals of Dr. King and Malcolm X compare?
  - How did their methods compare?
  - Why was each considered an effective leader?
  - Why do you suppose some African-Americans criticized Dr. King's nonviolent approach in the 1960s?
  - How do you react to the ideas of these two leaders? If you had been an African-American living in the 1960s, how would you have reacted to these ideas?
  - Whose ideas do you think African-Americans should have followed? Why?
  - Whose ideas do you think are the wisest for people who are oppressed today to follow? Explain.

FOLLOW-UP ACTIVITIES

Students can:

- research and report on how the ideas of both Malcolm X and Dr. King evolved over time.
- role-play discussions between Dr. King and Malcolm X at different points in their respective careers.
- share their reactions to the Spike Lee movie *Malcolm X* with the class.
- read *The Autobiography of Malcolm X*, as told to Alex Haley, or *Malcolm X* by Dean Myers, published by Scholastic Magazine.
- prepare and deliver a dramatic reading of Dr. King's "I Have A Dream" speech.
- write away for literature distributed by The Martin Luther King, Jr., Center for Nonviolent Social Change in Atlanta, Georgia.
- view and discuss segments of *Eyes on the Prize*, a documentary film of the Civil Rights Movement.

ACTIVITY SHEET 4

DR. KING AND MALCOLM X

Dr. Martin Luther King, Jr., and Malcolm X were among the most prominent civil rights leaders of the 1960s. Read the following excerpts from their speeches. In the passages below, identify each man's goal for African-Americans, then tell whether you agree or disagree with the ideas expressed and explain your position. Then, for the passages on the next page, identify each man's method for achieving that goal, and again tell whether you agree or disagree with the ideas expressed and explain your position.

DR. KING

I have a dream that one day the state of Alabama... will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and girls and walk together as sisters and brothers....

This will be the day when all of god's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing..."

Martin Luther King, Jr., "I Have a Dream" Copyright © 1963 by Martin Luther King, Jr., copyright renewed 1991 by Coretta Scott King. Reprinted by arrangement with The Heirs to the Estate of Martin Luther King, Jr., c/o Joan Daves Agency, New York.

Dr. King's goal

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Your position

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MALCOLM X

I'm a Black nationalist. Now the political philosophy of Black nationalism only means that the Black man should control the politics and the politicians in his own community.

And the economic philosophy of Black nationalism only means that our people need to be re-educated into the importance of controlling the economy of our own community.

And the social philosophy of Black nationalism means that we have to become socially mature to the point where we will realize the responsibility is upon us to elevate the condition, the standard of our community, to a higher level, so that our people will be satisfied to live in our own social circles... instead of trying to force our way into the social circles of those who don't want us.

Paraphrased from Malcolm X, 1964. Copyright © Betty Shabazz and Pathfinder Press. Reprinted by permission.

Malcolm X's goal

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Your position

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ACTIVITY SHEET 4 CONTINUED

DR. KING

It must be emphasized that nonviolent resistance (to evil) is not for cowards. If one uses this method because he is afraid or merely because he lacks the weapons of violence, he is not truly nonviolent. No individual or group need submit to any wrong, nor need they use violence to right a wrong. This is ultimately the way of the strong man....

Nonviolence does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him. To strike back in the same way as his opponent would do nothing but increase the existence of hate in the universe. Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate.

Martin Luther King, Jr., *Stride Toward Freedom: The Montgomery Story* (New York: Harper & Row, 1958), pp. 83-85. Copyright © 1958 by Martin Luther King, Jr., copyright renewed 1986 by Coretta Scott King. Reprinted by arrangement with The Heirs to the Estate of Martin Luther King, Jr., c/o Joan Daves Agency, New York.

Dr. King's method

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Your position

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MALCOLM X

I have to respect the believer in nonviolence because he is doing something that I don't understand. It would be equivalent to putting handcuffs on me and putting me in the ring and telling me to fight Cassius Clay (Muhammad Ali) or Sonny Liston nonviolently. I don't think I could do it. But all I am saying is this, whenever you're dealing with an enemy, you have to be able to communicate. You want to speak the language that the other person understands. When you're in Mississippi speaking the language of morality or the language of nonviolence, you are not communicating, you are talking a language that they don't understand.

Malcolm X, New York Militant Labor Forum, January 7, 1965. Copyright © Betty Shabazz and Pathfinder Press. Reprinted by permission.

Malcolm X's method

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Your position

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THEME F
PRESENT AND FUTURE

TEACHER BACKGROUND

Since the Civil Rights Movement of the 1950s and 1960s, African-Americans have achieved large gains in many areas, including politics and government, business, and the arts. Moreover, African-American culture has increasingly influenced mainstream popular culture.

Although there are still disparities between the incomes and education levels of African-Americans and European-Americans, there have been gains. Since 1970, the number of African-American households earning over $50,000 has more than doubled. The number of African-American college graduates has soared from 281,000 in 1960 to more than two million in the early 1990s. The high school completion rate for African-American students increased from 59.5% in 1970 to 76.1% in 1989.

In international affairs, the power and leadership of African-Americans has recently helped shape United States foreign policy in its support for the movements for freedom and equality of Blacks in South Africa and starvation relief in Somalia.

Yet much remains to be done. How are the remaining disparities between African-Americans and European-Americans in education, health, and income levels to be remedied? What are the priorities to be addressed today? Who are the leaders who will set the agenda for future progress? And what is the role of Americans of African ancestry in helping Africans to better their lives as they struggle to overcome the devastating effects of colonialism?

MAJOR IDEAS

- There are still disparities between incomes, health, and educational levels of African-Americans and European-Americans, but there have also been gains.
- Since the Civil Rights Movement of the 1960s, African-Americans have achieved gains in the areas of politics and government, business, and the arts.
- The power and leadership of African-Americans helped shape American foreign policy concerning South Africa and Somalia.

PERFORMANCE OBJECTIVES

Students will be able to:

- draw conclusions from statistics on African-American income, education, age, leading businesses, occupations, geographic distribution, and life expectancy, as well as immigration from the Caribbean.
- analyze changes over time in African-American income, education, and life expectancy compared to that of European-Americans.
- discuss reasons for the continuing disparities between the income, education level, and life expectancy of African-Americans and European-Americans.
- make projections for the future of African-Americans.
- assess the leadership qualities of influential Americans of African ancestry today.
- explain the role that African-Americans have had in the formation of United States foreign policy regarding Africa.
- evaluate the responsibility all Americans have to address human rights issues around the world.

LEARNING ACTIVITY 1

To gain a demographic picture of African-Americans today, there are many types of statistics to consider. This activity asks students to summarize information and draw conclusions from statistics on African-American income, education, life expectancy, age, geographic distribution, national origin, types of occupations and businesses. Statistics comparing African-Americans and European-Americans over time are provided for income, education, and life expectancy, allowing students to identify trends and assess how far we have yet to go to achieve this nation's goal of equality of opportunity.

NOTE: Students might need some assistance in interpreting tables and graphs. For example, in Table D students might think that more black males are succeeding in education than white males since 50.4% of black males have completed 4 years of high school whereas only 40.66% of white males have completed 4 years of high school. However, the percentages reflect the number of individuals who, after having completed the number of years indicated on the table, have stopped attending school. If the question is what percentage of black males went to college, the last three percentages in Table D must be added together: In 1990, 33% of black males between 25 and 34 years of age had *some* college education. (The 33% figure is arrived at by adding 21.03%, the percentage of black males who went to college from 1-3 years; 8.89%, the percentage with 4 years of college education; and 3.08%, the percentage with 5 or more years of college education.) Therefore, 77% of black males did not go to college. In comparison, 45.38% of white males had some college education while 54.62% did not go to college.

DEVELOPMENT

- Ask the class: "How would you rate the status of African-Americans compared to other groups in the United States?" Discuss.
- Distribute Activity Sheet 1, "Profile of Americans of African Descent." Have students, working in pairs, examine the statistics and complete the exercise.
- Have students explain their answers to the following questions:
  - — What information do you get from this activity sheet?
  - — What conclusions can you draw from the figures about income?
  - — What conclusions can you draw from the figures about education?
  - — How do you account for the differences between the income levels of whites and of African-Americans? between the educational levels of whites and African-Americans?
  - — How do you explain the figures on life expectancy?
  - — Why do you suppose the leading types of African-American businesses are auto dealerships and food/beverage businesses?
  - — How do you explain the differences in the occupations of African-American men and women?
  - — After studying the statistics here, how would you rate the status of African-Americans compared to other groups in the United States?
  - — How does the future for African-Americans look?
  - — What could you as an individual, or as a member of a community group, do to bring conditions closer to equality?
  - — If you were a government leader, what could you do to help bring about equality of opportunity for all Americans?
- Divide the class into small groups. Assign each group to write a paragraph incorporating the group's ideas, or to present their ideas orally, on one of the topics below:
  - — Construct a written or oral profile of Americans of African descent based on the data from all the charts.

- After studying the education chart, explain what changes you would like to see and give your reasons why those changes would be important.
- After studying the occupation chart, explain what changes you would like to see and why those changes would be important.
- After studying the life expectancy chart, explain what changes you would like to see and why those changes would be important.
- Explain what special problems affect African-American young people under age 25 and what you think should be done to solve those problems.
- Trends now show that for the first time more African-Americans are moving to the South than are leaving the South to live in the North. If you or members of your family have lived in the South, explain some differences between living in the North and in the South that might affect African-Americans' choices of where to live.
- If you, members of your family, or your friends have migrated here from the Caribbean, give some reasons why and explain.
- Explain what special problems or needs affect recent immigrants from the Caribbean and what you think should be done to solve those problems or meet those needs.
- After studying the business chart, explain what changes you would like to see in the types of businesses African-Americans own and explain why those changes would be important.

FOLLOW-UP ACTIVITIES

Students can:

- compare the 1990 figures in one area (such as education, income, or occupation) with those from the 1980 census, and analyze the differences.
- interview family and community members about what changes they would like to see for the future of African-Americans, and present their findings.
- work in small groups to prioritize the changes they would like to see for the future of African-Americans and present the results in a chart.
- take part in a panel discussion on "Profile of Americans of African Ancestry in the Year 2000."

ACTIVITY SHEET 1

PROFILE OF AMERICANS OF AFRICAN DESCENT

A: THE AFRICAN-AMERICAN POPULATION

		Percent of Total
TOTAL U.S. POPULATION	248,709,873	
AFRICAN AMERICAN POPULATION	29,986,060	12

Source: U.S. Department of Commerce, Bureau of Census, *1990 Census of Population and Housing*

B: INCOME DISTRIBUTIONS IN 1990 DOLLARS

WHITE FAMILIES	1970	1990
Over $50,000	24.1 %	32.5 %
$35,000-$50,000	24.1 %	20.8 %
$25,000-$35,000	20.6 %	16.5 %
$15,000-$25,000	16.9 %	16.0 %
Under $15,000	14.3 %	14.2 %
Median Income	$34,481	$36,915

BLACK FAMILIES	1970	1990
Over $50,000	9.9 %	14.5 %
$35,000-$50,000	13.9 %	15.0 %
$25,000-$35,000	17.6 %	14.0 %
$15,000-$25,000	24.0 %	19.5 %
Under $15,000	34.6 %	37.0 %
Median Income	$21,151	$21,423

Source: Andrew Hacker, ***Two Nations: Black and White, Separate, Hostile, Unequal*** (New York: Charles Scribner's Sons, 1992), p. 98. Reprinted with permission of Charles Scribner's Sons, an imprint of Macmillan Publishing Company.

C: AFRICAN-AMERICAN-OWNED BUSINESSES

BUSINESS	PERCENTAGE
Auto Dealerships	37.07
Food/Beverage	30.48
Media	6.40
Manufacturing	5.67
Computer/Office Supplies	5.43
Construction	4.94
Health and Beauty Aids	2.53
Entertainment	2.20
Transportation	1.60
Telecommunications	1.35
Miscellaneous	1.33

Ranking based on millions of dollars to the nearest thousand. Source: "1990 ***Black Enterprise*** 100 Companies by Industry," ***Black Enterprise*** June 1992. Copyright © June 1992. The Earl G. Graves Publishing Co., New York. Reprinted by permission.

D: YEARS OF SCHOOL COMPLETED BY RACE AND SEX AMONG 25-34 YEAR OLDS IN 1990

	MALE		FEMALE	
SCHOOLING	BLACK	WHITE	BLACK	WHITE
8 yrs.	2.92%	4.70%	2.65%	3.98%
1-3 yrs. High School	13.70	9.27	16.75	8.61
4 yrs. High School	50.40	40.66	42.58	41.21
1-3 yrs. College	21.03	20.80	25.63	21.99
4 yrs. College	8.89	16.20	9.39	17.97
5+ yrs. College	3.08	8.38	3.02	7.23

Source: U.S. Department of Commerce, Bureau of the Census, ***Money Income of Households, Families, and Persons in the U.S.: 1990***, September 1991, Series P-60, No. 174, Table 29.

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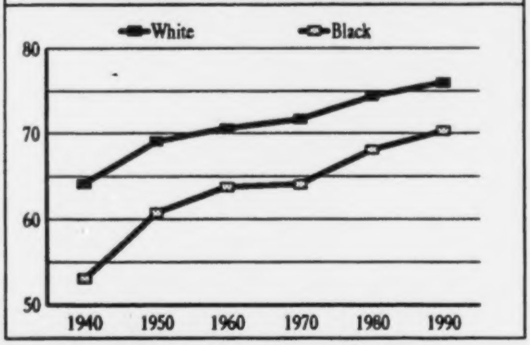
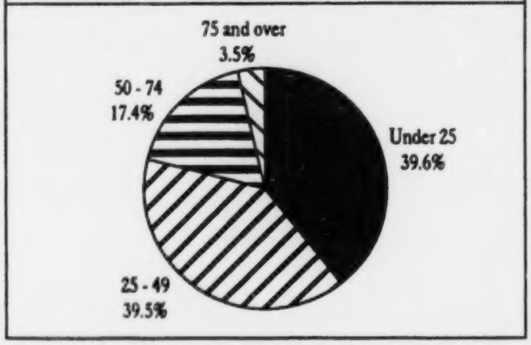
ACTIVITY SHEET 1 CONTINUED

E: LIFE EXPECTANCIES AT BIRTH



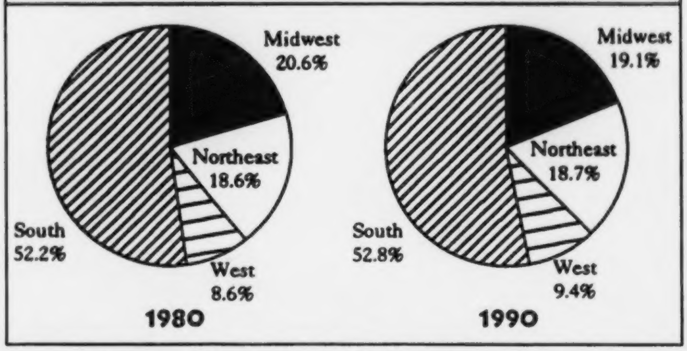
Source: Andrew Hacker, ***Two Nations: Black and White, Separate, Hostile, Unequal.*** (New York: Charles Scribner's Sons, 1992), p. 231. Reprinted with the permission of Charles Scribner's Sons, an imprint of Macmillan Publishing Company.

F: AGES OF AFRICAN AMERICANS



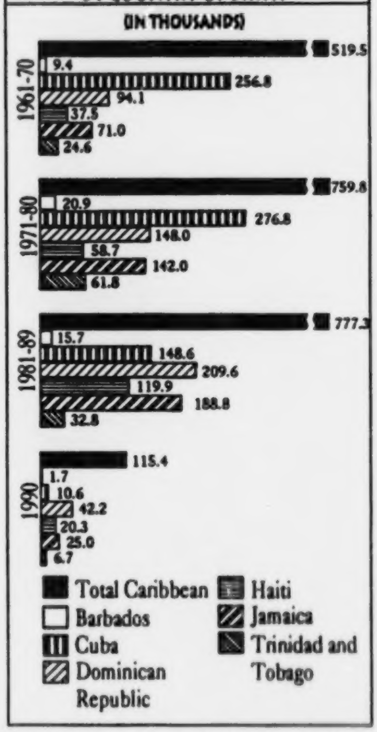
Source: U.S. Department of Commerce, Bureau of the Census, "Projections of the Population of the U.S., Age, Sex, Race, 1988-2080" *1991 Current Population Survey*. Series P-25. No. 1018.

G: AFRICAN-AMERICAN POPULATION BY REGION



Source: U.S. Department of Commerce, Bureau of the Census, ***Summary Population and Housing Characteristics, 1990.***

H: IMMIGRANTS FROM THE CARIBBEAN BY COUNTRY OF BIRTH



Source: ***Statistical Abstract of the United States, 1990: The National Data Book.*** Government Printing Office, p. 11.

I: OCCUPATIONS OF AFRICAN-AMERICANS
(EMPLOYED, 16 YEARS AND OLDER)

	PERCENT		
OCCUPATION	TOTAL	MEN	WOMEN
Managerial and Professional Specialty	16.1	13.4	18.8
Technical, Sales, and Administrative Support	28.9	18.5	39.2
Service Occupations	22.9	18.6	27.2
Precision Production, Craft, and Repair	9.0	15.8	2.3
Operators, Fabricators, and Laborers	21.7	31.1	12.4
Farming, Forestry, and Fishing	1.4	2.6	.2

Source: U.S. Department of Labor, Bureau of Labor Statistics, ***Employment and Earnings***, Vol. 38, No. 1, Jan. 1991, p. 38.

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ACTIVITY SHEET 1 CONTINUED

EXERCISE

Answer the following questions based on Tables A through I, above.

1.	What percentage of the total American population is the African-American population?	
2.	What percentage of African-American families earned over $50,000 in 1990?	
3.	What percentage of African-American businesses are related to the entertainment industry?	
4.	At what point do the greatest numbers of African-Americans stop going to school?	
5.	What was the difference in the life expectancy of African-Americans and white Americans in 1980?	
6.	In which region of the United States did most African-Americans live in 1990?	
7.	From which Caribbean country did the largest number of immigrants come to the United States in the year 1990?	
8.	Which age group of African-Americans is the largest?	
9.	Among African-Americans, what three types of occupations employ the most people?	
10.	What general conclusions about the status of African-Americans can you draw from the various tables and graphs? Explain.	

LEARNING ACTIVITY 2

Americans of African ancestry have a long honor role of historic leaders who have worked to bring progress and equality. Today the leaders may be heads of business, humanitarian, or educational organizations; elected officials; or individuals whose achievements within their field are so outstanding that they have great influence on a national level.

DEVELOPMENT

- Ask the class:
  - — Why is the term "African-American" used today?
  - — Are immigrants from the Caribbean to the United States "African-Americans"? Why or why not?
- Ask the class: "In what areas of life have people of African ancestry made the greatest progress since the 1960s?"
- List on the chalkboard categories such as politics/government, entertainment, business, literature, military, sports, music, law.
- Play a five-minute game with the following rules:
  - — Divide the class into small groups or teams, so that the game is cooperative as well as competitive. The objective is to name as many influential African-Americans as possible in five minutes. Each team may have a recorder to keep a record of the names contributed by that team.
  - — Give one student from one team a piece of chalk. That student is to name a category in which he or she knows the name of an influential African-American.
  - — That student hands the chalk to a student on another team to write a name of a person in that field. Students have a limited time to confer with their teammates. If the student who is called on is able to name a person in that field, he or she then names another category, and asks a student on another team to name a person in that category.
  - — If a team cannot respond within the time frame, the student who named the category must write a name and then choose a different category.
- Distribute Activity Sheet 2, "Current Influential Americans of African Descent." Have students read the descriptions of the people listed and explain their answers to the following questions:
  - — Are all of these people familiar to you? If not, what is the field of the person(s) not familiar to you?
  - — Do some fields receive more media attention than others? Explain.
  - — How is each individual shown here a positive influence?
  - — If you were to give an award to one of these influential people, to whom would you give the award? Why?
  - — Which of these individuals would you want to know more about? Explain.
- Have students work in teams of three or four to design an award for one contemporary American of African descent, as directed on the activity sheet. They may use the names on the sheet, on the chalkboard, or others that have not been mentioned.
- List on the chalkboard the awards and the recipients that each group designates.

FOLLOW-UP ACTIVITIES

Students can:

- create a finished award as an art project.
- research outstanding Americans of African ancestry, including people from the Caribbean, in a variety of fields and conduct an ongoing nomination activity until there are at least 10 nominees in each field. Display their names and accomplishments on a bulletin board.
- create the criteria for an award for a future leader and present the award to a student.

ACTIVITY SHEET 2

CURRENT INFLUENTIAL AMERICANS OF AFRICAN DESCENT

Listed below are some influential Americans of African decent. To which living African-American would you give a Special Achievement Award? In the certificate below, write that person's name and explain your reasons for giving the award to that person.

COLIN L. POWELL
First American of African and Caribbean descent to be appointed Chairman of the Joint Chiefs of Staff, the highest position in the nation's armed forces.

DEREK WALCOTT
Black writer who won the Nobel Prize for Literature (1992); native of St. Lucia; United States resident since 1950s.

DR. MAE JEMISON
First African-American astronaut.

DAVID DINKINS
New York City's first African-American mayor.

JOHN H. JOHNSON
Publisher, Chairman and CEO of Johnson Publication Company, which publishes *Ebony* magazine.

CAROL MOSELY BRAUN
First African-American woman to be elected a United States Senator.

JACKIE JOYNER KERSEE
Olympic gold medalist; known as world's greatest woman athlete.

MAYA ANGELOU
Writer and poet, whose works include *I Know Why the Caged Bird Sings*.

SPIKE LEE
Foremost young African-American filmmaker, whose latest movie is *Malcolm X*.

The ______________________ *Award*

is presented to

____

because: ______________________________________

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LEARNING ACTIVITY 3

The involvement of African-Americans in the struggle to build a viable Africa is not new. There have been ties to the mother continent since the arrival of the first transported Africans. These ties have taken many forms, from the founding of Liberia and Marcus Garvey's Pan African movement, to individuals such as Alex Haley searching for their own roots.

As African-Americans extend their power and influence at home, the potential for aiding the struggle of Africans and those of African descent in other countries is also increasing. The views of the African-American community can influence popular opinion and United States foreign policy. Recently, African-Americans led the movement for economic sanctions against South Africa in protest of apartheid, and helped to unite Americans in their support of United States intervention to feed the starving in Somalia.

DEVELOPMENT

- Ask the class, "How are Americans of African descent connected to Africa?" Briefly discuss some of the answers.
- Distribute Activity Sheet 3, "Building Bridges to Africa." Assign seven students to read the discussion aloud as if they were the panel.
- Have the other students, in the role of reporters, address questions to those on the panel.
- Have the class complete the exercise on the activity sheet, and then explain their answers to the following questions:
    - What does this dialogue tell us about the connection between African-Americans and Africa?
    - What arguments are given to support the idea that it is important for African-Americans to learn about their African heritage?
    - How important is it for other Americans to learn about the history and culture of Africa? Why?
    - What points are made to support the idea that African-Americans should be involved and concerned with the problems of Africans?
    - Do you agree or disagree with Speaker 4's idea that problems in the United States should be solved first?
    - Why does Speaker 6 say that what happens in Africa is everyone's concern?
    - What position would you take on the questions raised in this discussion? Explain your thinking.
    - What other questions and issues could be raised?

FOLLOW-UP ACTIVITIES

Students can:

- conduct one or more panel discussions on issues raised by the class.
- role-play a United States Congressional committee discussing what course of action should be followed in Somalia based on current developments.
- research the history of Somalia focusing on how colonialism and the cold war sowed the seeds of present suffering.
- clip recent newspaper articles on South Africa and design a bulletin board display around the theme of "Change."
- research the recent history of Haiti and present a position for United States policy.
- survey the local community and report on neighborhood organizations that have links to Africa and/or the Caribbean.
- start a class pen-pal project with African students.

ACTIVITY SHEET 3

BUILDING BRIDGES TO AFRICA

Read the following panel discussion on the topic of "Building Bridges to Africa" and try to decide what your position would be on the issues raised. Write your position in the space provided.

Moderator: Today our topic is "Building Bridges to Africa." How important is it for Americans of African descent to have close ties to Africa?"

Speaker 1: It is very important. As an African-American, I want to know the culture and history of the land my ancestors came from. This will show me more about who I am and make me proud of what Africans have accomplished. I hope one day to visit Africa.

Speaker 2: As a Caribbean-American, I, too, feel a close connection to Africa. Although my family has lived in the Caribbean for generations, and the United States is my new home, I will not forget the land from which my people originally came.

Speaker 3: It's very important for African-Americans to have close ties to Africa. I organized a student boycott of companies that bought products from South Africa to help fight apartheid. When Nelson Mandela came here and thanked us, I felt we were all one people.

Speaker 4: I think that it's fine to be connected to Africa, but it should not be the priority of African-Americans. There is too much that needs to be done right here in the United States. That's my priority. I'll wait until there's real equality in the United States before I worry about the rest of the world.

Speaker 5: As an African, I would like to say that it is important to me that African-Americans become part of our struggle. There is much that you Americans have been through, and it helps us to know that you have succeeded. And I am happy to hear that it is important to you to have a sense of your heritage and to be connected to us. Just be careful not to tell us how to run things; some Americans have, and we don't appreciate it.

Speaker 6: I'd like to answer the argument about putting the United States' problems first. The same organizations that are working to change things in the United States can work for causes in Africa, too. Today, everything that happens in the world can affect us. When South Africa practiced apartheid, it hurt African-Americans. When we helped to bring apartheid down, we were working for the recognition that all people are entitled to equal rights.

Speaker 7: I agree that Americans of African ancestry have a special relationship to Africa, but what happens in Africa is also the concern of all Americans. I am proud that the United States is leading the intervention in Somalia. I think we are beginning to learn that the people of the world must act together to stop oppression and human suffering wherever it occurs.

Speaker 8 (you): ____

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TEACHERS' SUGGESTED READING

THEME A: THE AFRICAN HOMELAND

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